

The Pacific. A WEEKLY RELIGIOUS AND FAMILY PAPER, was first issued in August 1851. Till 1864 it was published in behalf of the Congregational and Presbyterian Churches jointly; after that, it was published in the interest of the General Association of California, by a committee of ministers and laymen, edited by a committee of ministers, until 1879. It is now owned and published by "THE PUBLISHING COMPANY OF THE PACIFIC"—an Incorporation in the interest of the Congregational and Presbyterian Churches of the Western Coast.
1894: Stephen S. Smith, John M. Seabury, I. P. Rankin, John Kimball, J. L. Barker, Walter Frear.

The Pacific.

First Pure, then Peaceable; without Partiality and without Hypocrisy.

WHOLE No. 2164

SAN FRANCISCO, CAL., JANUARY 10, 1894.

TO OUR SUBSCRIBERS.

Subscription in advance, \$2.50 (which includes postage). Please examine the label on your paper, which tells the day of the month of the year to which you have paid; and if in arrears, do not wait to be notified, but remit promptly by money order, registered letter, draft or express to THE PACIFIC, No. 7 Montgomery avenue, San Francisco, P. O. Box 2348. If the paper comes irregularly, or badly printed or folded, send postal card to THE PACIFIC at once. Address all letters to THE PACIFIC.

VOL. XLII. No. 2

The Forefather.

What stirred the Pilgrim heart,
What burned within his brain,
Amid those peaceful rural scenes?
Not love of power nor gain.
Whence came his purpose high?
His vision clear and free?
Not from a lofty lot, nor name,
Nor royal pedigree.
His inspiration came
From God, and in him wrought
Faith, fortitude, and discontent,
With hope and courage fraught,
To rear a home, and plant
A church, and build a state,
Where freedom, truth, and righteousness
Would make a nation great.
No herald-guiding star
Salutes him from the sky;
He seeks the destined shrine afar
With faith's prophetic eye.
Truth's heaven works within;
He seeks the time and place
Where shall unfold fair freedom's flower,
And fruits of heavenly grace.
With trust in God he braves
The perils of the sea,
And on a free, tho' savage shore,
Fulfills his destiny.
—C. B. Botsford in Boston Advertiser.

TEMPERANCE MOVEMENTS IN BRITAIN.

BY PROF. C. S. NASH.

Some account of the great Convention in Covent Garden Theater, London, December 6th, has already reached America. It was claimed to be the largest representative gathering ever held in the temperance cause. The enthusiasm was exhaustless and irrepressible. The speaking often rose to real oratory, while the merely rhetorical hardly appeared. Good sense and strength characterized the assembly throughout. The delegates knew why they had met. They were in dead earnest, and they declared themselves with a ring of confidence, and even of triumph.
The purpose of the Convention was to furnish the Gladstone government with moral support for their "Liquor Traffic (Local Control) bill," recently introduced by Sir William Harcourt. The passage of the bill at this session of Parliament has been prevented. Now the temperance workers are aroused to demand that it shall become law at the earliest practicable moment. The Convention resolutions emphasized the principle of local control, affirmed confidence in the Government, and urged that the bill be given a front place in the next Parliamentary session. The *Daily News* said editorially the next morning: "The Government has no other course to take. There may be tremendous difficulties in going forward, but they are nothing to the penalties of standing still."
The present contention shows how far Great Britain is behind the United States in respect to popular government. This bill gives the people larger power in their own community affairs. In the temperance problem of our own land the principle of local option is our sure possession. If the regulation of the liquor business is anywhere found in more centralized hands, it is because the people have placed it there by their votes. But in Britain local option is not yet the right of the people. It is not yet legally possible for the residents of a community to say whether they will have saloons or not. The present agitation looks toward that right. Local veto means the right of the residents to refuse by a two-thirds vote a saloon about to be thrust upon them. The *Daily News* makes this point very clear: "There is a point of view other than that of yesterday's Convention, from which the bill is favorably regarded by large numbers of liberals. It is really a great step in local self-government. It is a large and liberal concession to democratic principles. The licensing of public-houses is now in the hands of a class; this bill is the first step towards putting it in the hands of the people. The law will, for the first time, recognize their right to decide in a matter which greatly concerns their welfare and comfort as individuals and as a community. At some future time the powers thus given will be extended. It is veto now; it will be option then. If, therefore, the Government should not see their way to give the present measure this completeness of detail, it must be remembered that it gives full recognition of the democratic principle. It makes the great mass of the people the ultimate court of appeal. It establishes their right to regulate the affairs of their own community."
It thus becomes evident that the Government and the people are fighting a larger battle than that of temperance only. There was a double reason, therefore, why the tone of the Convention should con-

tain congratulation and rejoicing, it being felt generally that the battle is about to be won.

The following day a large and influential delegation presented the memorial of the Convention to the government. In reply, both Mr. Gladstone and Sir William Harcourt gave most emphatic assurance that the Government was both pledged and determined to pass the desired legislation at the earliest possible day, assurance which will do much to rally and inspire the temperance hosts in support of the present administration.

Another action in the same cause merits the attention of readers of THE PACIFIC. A day or two before the Convention a deputation, representing several medical and other associations, visited the Home Secretary, asking additional parliamentary measures dealing with inebriates. They urged that the drunkard should be treated, not as criminal, but as diseased; that he should not be punished for intemperate drinking, but only if he commits some crime. What is wanted is his care. But it is admitted that the present system of treating him as a criminal, and punishing him by fines and imprisonment, is a lamentable failure. To be restored, he must be dealt with as a sick man. And it is claimed that he is a sick man as really as the insane person. But if he be not a criminal, it is notoriously dangerous to let him run at large. Like the insane person, he may break out into crime, and his inebriate condition is in itself a damage to the community. There are many institutions for the cure of drunkards. But their benefits are too costly for the poor. Moreover, only a small proportion of those who need them seek them voluntarily. What is desired by the petitioners is "the compulsory curative seclusion of inebriates, instead of fines and imprisonment." At first glance this appears too difficult to accomplish. Yet it is truly said that we are now, in our treatment of the intemperate, where we were a few years ago in dealing with the insane. Caring for the latter instead of punishing them is a recent reform, which must come also in the case of the former. Indeed I think a move in this direction is already appearing in the United States. It is reported that in certain places habitual drunkards are being sentenced by the magistrates to take their choice between imprisonment and a course of the Keeley cure. This is recognizing them to be diseased as well as criminal. The next step will be to count them diseased rather than criminal, and to sentence them all to be cared for and cured rather than punished.

When it is added that Lady Henry Somerset has just convened a meeting "to consider a special way of dealing with inebriate women," it will be seen that temperance work is at the front in the British realm. And well it may be, for it is admitted by all, and proved by sorrowful statistics, that intemperance is increasing rapidly, especially among women. Let the good work proceed in both hemispheres. And may God add his blessing.

Work of the Children's Aid Society for poor children in New York city: There were during the past year in the six lodging-houses 6,277 different boys and girls; 224,478 meals and 169,951 lodgings were supplied. In the twenty-one day and eleven evening schools were 12,516 children who were taught, and partly fed and partly clothed, 610,001 meals being supplied; 1,940 were sent to homes and employment, and restored to friends; both in the East and West; 2,237 were aided with food, medicine, etc., through the "Sick Children's Mission"; 5,007 children enjoyed the benefits of the "Summer Home" at Bath, L. I. (averaging 417 per week); 6,300 mother and sick infants were sent to the "Health Home" at Coney Island; 95 girls have been instructed in the use of the sewing-machine in the Girl's Temporary Home and in the Industrial Schools, and 15 were taught typewriting; \$5,217.20 have been deposited in the penny savings banks. Total number under charge of the Society during the year, 34,277.

Dr. Cullis, of Boston, recently deceased, started ten benevolent institutions, which are still prospering, including the Consumptives' Home, Orphan Home, and the Santa Barbara and Bakersfield (Cal.) Missions. It was called a work of faith, and it is stated that \$17,296 was contributed last year in answer to prayer, while during the past twenty-eight years there have come in \$861,501. Mrs. Cullis continues to act as general manager.

THE MONUMENT TO DR. S. R. RIGGS.

BY J. E. ROY, D.D.

By the fitness of things, the monument for the grave of Dr. S. R. Riggs has been cut from the jasper granite quarries at Sioux Falls, South Dakota, and is to be shipped soon to Beloit, Wis., to be put in place. The upright slab is three feet four inches by three feet six inches, and fourteen inches thick. It has a polished front face, with hammered corners, and the other sides rough. It stands on a base of the same jasper four feet four inches by two feet six inches. The inscription on the polished face is simply:

STEPHEN RETURN RIGGS

Born March 23, 1812
Died August 24, 1893

MISSIONARY TO DAKOTA INDIANS

His grave is by the side of that of his wife, of whom he wrote "Mary and I," a title which is a high tribute of the husband to the wife. A plain, heavy headstone of Massachusetts granite marks her grave, in token of the Eastern home from which she came; while from the "land of the Dakotas" commemorates their missionary field.

Dr. Riggs has also a living monument in his sons and daughters, who have devoted themselves to the same service. Rev. A. L. Riggs, D.D., is at the head of the Santa Normal and Training School; Rev. T. L. Riggs is at the head of the Oahe Boarding School, and superintendent of the out stations; a daughter, Mrs. Morris, is prominent in the Sisseton Mission; another has been a teacher; another son had also been engaged in the Dakota mission; and still another daughter is a missionary in China. While, of the grandchildren, Dr. A. L. Riggs has a son and daughter in the work.

The resultant of the Dakota Mission is a monument. The twenty Presbyterian churches and ten Congregational (grown up since the division); the four training schools and many out-station schools; the hospital, presided over by a regular lady physician; the general influence of the Bible religion over the tribe; all of this stands as the fruitage of the seed planted by the early messengers of the Word. Then the present is the period of the ripening harvest. The last was the greatest year of visible reaping. In the work under the American Missionary Association, within that time, the aggregate church membership went up from 461 to 763, and the school enrollment went up from 511 to 858. This is "exceptional, not only in the history of the extension of Christianity among the red men, but also as respects the usual pace of God's kingdom elsewhere"; so said Rev. H. A. Bridgman of the *Congregationalist* in making his report on this topic to the annual meeting at Elgin, Ill.

Still farther, the influence of this man and his children's children has been felt upon the outside, as they have been giving out of benefits, many and large, to the successive tides of emigration that have kept up with their advance toward the setting sun. The science of language has been enlarged by Dr. S. R. Riggs' Dakota vocabulary, one of sixteen thousand words, issued by the Smithsonian Institute in the "series of contributions to knowledge"; by his Dakota Bible published by the American Bible Society; by the translation of John Bunyan's "Pilgrim's Progress"; and by the Dakota hymn-book, put out by the American Tract Society. The history of our country has been enriched by his Quarter Century Monograph, deposited in the Historical Society of Minnesota, and by the series of communications in the *Missionary Herald*, and the annual reports of the American Board; while his two volumes, "The Gospel Among the Dakotas," and "Mary and I," have given us the romance of Indian missionary life, a history of first things in the deep interior, which could not otherwise have been attained. These missionaries have also been daymen between the aggravated natives and the pestering whites. They have practically been ministers plenipotentiary for the Government; they have stood as messengers of the gospel to the new settlers before these have been overtaken by the technical home missionary process; they have been John Baptists in the temperance reform; they have been standing in the nation's stead, solving its Indian problem. There has been statesmanship in this work, as it has been disposing of a peril to the civil fabric.

WASHINGTON LETTER.

Some of the people, so plentiful in every community, who profess inability to see or understand the necessity for constant and persistent agitation in behalf of temperance should have spent New Year's day in Washington ten years ago, and again on Monday. The contrast would have shown the necessity for temperance agitation, as well as the great reform it has accomplished within that period. Ten years ago, the first day of the year was recognized by thousands of otherwise respectable people as the one day in the year when men might put themselves on a level with beasts without losing their social standing; in fact, were persuaded to do so by those who should have been the last to place such temptations before them—the women. It was the rule then, rather than the exception, that the young men, and all too often the middle-aged and elderly men also, should end their New Year's calls in a beastly state of intoxication.

Now look at the other side. It is now considered as disreputable for a man to get drunk while making New Year's calls as at any other time, and the number of women who offer their callers intoxicating liquor in any form is comparatively small, and growing smaller each year. This reform has been accomplished by temperance workers, much of it under great difficulties. For instance, one lady who for many years made it a practice to furnish her callers with intoxicating liquors, so resented the request of the temperance people, which she called "an impertinent interference with my affairs," that she became offended with several of her life-long friends who were among them. The rebuffs had no effect; the temperance folk persisted, and although it took them several years, they finally succeeded, and that lady not only banished intoxicants from her own house, but she became an active worker for temperance and has been instrumental in causing a number of others to do the same. That is the method which has been followed as a rule in working against the New Year orgies in Washington, which investigators have declared to have been reproductions of the saturnalia of pagan Rome. In fact, the social position of the women made personal appeals from some other women who enjoyed social intimacy with them about the only certain way of reaching them. There are still some who persist in tempting their callers with intoxicating liquors, but the temperance agitators will not cease to plead with them until all have been convinced of their error.

It is not alone in social circles that good results of temperance agitation were perceptible New Year's Day. The custom of the saloon-keepers in distributing free drinks to their customers on that day had filled our streets with drunken men in the past, but this time so few drunken men were seen on the streets that every one was commenting upon their absence. There can be no doubt that it was the temperance workers who brought about this reform, because money was not required to make a man drunk that day. Therefore, all honor to the noble men and women who believe in and who keep up a ceaseless agitation in behalf of temperance.

Considerable disappointment is felt here because of the refusal of the government of Chile to extend the time for which the United States and Chilean Claims Commission, now sitting in this city, was appointed. It was discovered soon after the commission met, last October, that it would be impossible for the commission to act upon all of the claims within the specified time, and application was made to both governments for an extension. The United States consented, but the refusal of Chile will prevent it, and no matter how just the claims may be that will remain unacted upon when the time of the commission expires, they can never be brought forward again. What makes it look all the worse for Chile is that nearly all of the claims are by Americans against that country.

By the will of the late Elizabeth Milligan Gulick of this city, filed with the court this week, the Washington Auxiliary of the American McAll Association, which maintains the well-known McAll Mission in France, gets \$500.

Congress reconvened to-day with a fairly good attendance. The first business in the House of Representatives was the new tariff bill, which will, except where other matters are temporarily taken up by general consent, be kept before that body until it is disposed of. Some think that

the rapidly diminishing available cash in the Treasury may cause the tariff to be laid aside until some sort of a financial measure is adopted, but no official statement has been made to that effect.

The Hawaiian investigation, which is being conducted by a sub-committee of the Senate Committee on Foreign Relations, is not public, but it is known that all the witnesses who have yet been examined are gentlemen who are in favor of the Provisional Government of Hawaii, and of annexation. The testimony is being taken under oath. It is impossible at this time to say when the investigation will be concluded.

WASHINGTON, D. C., Jan. 3, 1884.

AN APPEAL.

To the Friends of the American Missionary Association:

The American Missionary Association does the work of the Congregational churches for seven millions of Negroes, for two millions of mountain whites, and for the Indians of the West and the Chinese on the Pacific Coast. This is a vast and needy field. The Association is now in embarrassing straits. For the first time in many years it is seriously in debt. The debt, as stated at the annual meeting, was \$45,000, and is in danger of being doubled at the end of a year.

The work of the Association is of incalculable importance. It includes the support of churches, schools, colleges, and various other forms of missionary work; it is the greatest work done for the Negroes of the South by any religious body in the country.

The Association has pared down its work until no more can be done but to close churches and schools, which would be disastrous to a work as distinctively the trust of the churches as any of their enterprises.

The undersigned were appointed a committee at the annual meeting held at Elgin, Ill., to consider the exigency of the Association. We accordingly call upon the churches to take the missions of the Association anew to their hearts, and we recommend Sunday, February 11, 1894, the Sunday before the birthday of Abraham Lincoln, to be set apart as a day in all our churches for special presentations to the public of the needs of the Association, and for special and additional collections to cancel the debt and to carry on the current work of the year. This is an unusual year with our churches, and all our benevolent societies. It is our privilege to make sacrifices this year. It is one of the splendid features of Christianity, and of our Congregational Christianity, that it, again and again, has proved equal to emergencies. In years like this, God comes to us anew with his work, and says, "Prove me now." And what blessings Christians and churches have had when, in their poverty, they have proved God. Let us join hands in making Sunday, February 11, 1894, a new day in the work of emancipation; the day of a new response all along the line.

S. B. CAPEN,
And others of the Committee.

"Let God be true and every man a liar." We are often reminded of this divinely-inspired counsel of Paul, when fallible men of our time contradict the Scriptures—even in Christian pulpits—alas! and assert notions of their own that are not after the mind of the Spirit. It is in keeping with the new and mischievous theory that our divine Lord was limited in his knowledge of the heaven from which he came, even, and in which he still was, for such men to set themselves above him, and charge him with mistakes. He came in his Father's name, and they received him not; if another shall come in his own name, he apprised us long ago, him ye will receive. This is being literally fulfilled in our own day, and some in the churches and in the ministry that bear his name are openly, even grossly, denying his Word. It is counted a small mark of superior wisdom to refuse to receive the Old Testament as he received it—far beyond that men puffed up in their own intellectual conceit go every day in contradicting what came into the New Testament from his lips. CHRISTUS.

General O. O. Howard, describing his life at West Point, tells how he braved the ridicule of the cadets by going to religious services and doing work in the Sunday-school. He said it cost him more to take his stand and run the gauntlet of their scoffs and sneers than it did later to face the cannon and musketry of the battlefield. "But I gripped my Bible, shut my teeth, and went, for mother's sake." —*Zion's Herald*.

SPOKES FROM "THE HUB."

"Sickened" is unfavorable to correspondence, though often he so winds up the thinking-machine that it runs more intensely when it better not run at all. From his "shut-in" and supine position, past words and actions are likely to appear in their proper light, and things present and things to come to stand in more intimate and proper relations. Whoever invents or constructs a mental brake will be cherished as a benefactor.

Here are notes of the recent brilliant address of Dr. Smith Baker (now of East Boston) on the "Congregationalism of the West"; and also of the presentations, Monday morning of last week, by the representatives (W. H. West and H. F. Parkhurst) of the Union Rescue Mission and the Pitts-street Mission of our city, of their discriminating and uplifting work. But the right hand is too prone to fittingly present them. The first speaker said: "The old gospel is the great solvent—works the best of anything for people that are down, to lift them up. We bated our hooch with a free lunch once a week. Every night we have a red-hot gospel meeting. Over thirteen hundred have bowed at our altar the past year, and many have been saved." There is a broom factory connected with this mission.

Brother Parkhurst, who is doing a similar work, and furnishes a cot at night, and a breakfast for ten cents, said: "I deal with one kind of sin—foolishness and drunkenness—and you ministers deal with another kind—pride, and strife, and variance in your churches."

Tuesday evening, December 21st, the two hundred and seventy-third anniversary of the landing at Plymouth, Boston Music Hall, the scene of the Forefathers' Day festival of our Congregational Club, was aglow with tributes to the heroic worth of the Pilgrim and the Puritan, representatives of a cosmopolitan movement for liberty, shared in by a diverse brotherhood, in whom also worked the leaven of righteousness and freedom.

The maternal ancestry of the writer received fitting praise by Dr. Behrends of Brooklyn, who made the address of the evening—broad, grand, and statesmanlike in its reach, impassioned and eloquent in delivery.

Dr. Behrends said: I am not a Congregationalist to the manor born. I was rafted in via a Holland ancestry, who never gave tribute to Caesar. I left Holland and so did the Pilgrims. All great deeds are the precipitants of a multitude of agencies. There was a mighty cosmopolitan passion and movement for liberty. We build our institutions simply on manhood. Every man is summoned to the duty of sovereignty, and he should be able to say: I am the State; also, I am the Church. For this, a high degree of intelligence and moral character is indispensable. The passion for self-regulating liberty sent the fathers across the sea. Isolation by immigration is not a thing of recent history only. A mighty New England is being developed on the Pacific Coast. Isolation by the Atlantic on the East and the Pacific on the West has been America's salvation. What Columbus didn't do was a thousand times more important than what he did do. The Pilgrims were something grander than Englishmen or Dutchmen. I believe in the persistence of national types. The English is not only to be the universal, but the exclusive tongue. The stars and stripes shall never be used to bolster up a discredited and infamous monarchy. (Was followed by uproarious applause.) The Sabbath is to abide, and is the prophecy and potency of our political immortality. We shall modify the monarchies of Europe, and overthrow the despotisms of Asia. Ladies and gentlemen, God save the American Commonwealth!

O stars, sing together for joy,
And shout, all ye bright sons of light,
A retinue royal appears;
Yea: comes as the morning—at night:
What tidings of joy on the air!
What strains from mystical choirs;
Earth, wake to your wonderful joy,
And strike all your cymbals and lyres!
More loud and more sweet grows the strain
That sounds through the ages of time,
Immanuel, wonderful name,
That shall reach earth's every clime.
BOSTON, Dec. 25, 1893. BORAX.

The forty-first public anniversary exercises of the San Francisco Young Men's Christian Association will take place at Metropolitan Temple next Monday evening, the 15th. The address will be delivered by Rt. Rev. Bishop, diocese of California. All are invited.

Home Missions.

PACIFIC GROVE, P. O. Box 202.

THE GIFT OF THE DAUGHTER OF TYRE.

[Address at the annual meeting of the Woman's Home Missionary Association, in Boston, October 25, 1893, by Mrs. C. L. Goodell.]

There is a prophecy in the Book of Psalms, which the Spirit has borne in upon me as I have thought of this thank-offering service, and I will read it to you in the hope that it may serve as an appropriate inspiration for this hour:

"And the daughter of Tyre shall be there with a gift."

This is one of the passages which the authors of the Revised Version did not alter. It stands the same in both versions. It is a picture that no artist would dare to touch. Its significant beauty does not appear at first glance, but it grows upon you as you sit before it and reverently study it. I invite you to look at it carefully with me:

"And the daughter of Tyre shall be there with a gift."

Who is the daughter of Tyre? Her name is not given.

To what occasion does this prophecy refer? Is it some gathering of God's people? The place is not recorded. "The daughter of Tyre shall be there." Where?

We turn to the heading of this Psalm, and read: "The majesty and grace of Christ's kingdom," and "The duty of the Church."

Certainly, then, this assembly of believing people here alluded to must be in the interest of Christ's kingdom, and the fact that the daughter of Tyre is not only to be there, to count one in filling the house, but is to be there with a gift, suggests the thought that human hands are needed in building up this kingdom. "King's Daughters" are also mentioned in this connection as among other "honorable women." So we may infer it is a woman's meeting.

Now, as Christ's kingdom on the earth is not to be confined to any country, we may believe that our own may come within the scope of this prophecy, and that any assembly, in any city or town in the United States, which has for its aim and object the promotion of this kingdom, may stand as a representative.

This brings us in our thought, not irreverently perhaps, to the Annual Meeting of the Woman's Home Missionary Association, in the city of Boston, this twenty-fifth day of October, in the year of our Lord 1893.

Shall we not, then, look with all confidence to see this distinguished daughter of Tyre here to-day? Possibly she is sitting right by your side. Although she comes from a rich city, she may not be rich herself, may not have much money of her own; so you may not be able to recognize her by any clothing of silk and purple. You will observe, however, that she has a happy-looking face. She has heard Paul's words: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." She remembers, too, that her dear Lord had "not where to lay his head," and that it was he who said, "It is enough for the disciple that he be as his Master." On the other hand, it is possible that she is favored above others in possessing ample means, and, having received freely, she feels it is her duty to give freely.

What, do you think, are some of the motives that brought her here with her "gift" to-day?

Perhaps she has been aroused by a spirit of patriotism, to see that she must bear her part in saving this country for Christ.

It may be this daughter of Tyre has caught something of Christ's love for souls, and shares with him his divine compassion for the multitude in our land who are as sheep without a shepherd. She has been reading about the thousands of different nationalities that are crowding upon our shores, and finding their way into our States and Territories, who know little of our blessed Saviour and the salvation he came to bring to all, and her heart burns within her to give them the Bread of Life.

She knows that this association is trying very hard to raise the money that is greatly needed to carry on this home missionary work, and she is saying, "Can I not deny myself and make a generous thank-offering to-day?" "Surely, I will not offer unto the Lord my God of that which doth cost me nothing." I remember that Christ once said that what we do for his needy ones he will accept the same as done unto him.

She may have heard of a special effort to obtain life memberships among our women (twenty dollars each), and thinks there is no better way to celebrate this Columbian year than to make herself a life member of this Woman's Home Missionary Association.

Another motive, undoubtedly, that weighed upon this daughter of Tyre was the gratitude of her heart. She has been thinking of the way she herself is situated in life—in a comfortable home, surrounded by loving friends, enough to eat, and drink, and wear, in good health, scarcely a want of any kind, with Christian companionships, congenial church relations, and daily comfort in the promises of

God's Word. While pondering these things, she may have heard a gentle voice saying:

"I brought great gifts to thee; What hast thou brought to Me?"

But, perhaps, the highest motive of all was the same that prompted the alabaster box of precious ointment—"for she loved much." Love always makes itself known in sacrifice, and the deeper and truer the love the more careful it is not to lose an opportunity.

It is possible that this daughter of Tyre is one of those thoughtful Christian women who see special providences in their lives, and make them the occasions for special thank-offerings. You all know of such. If some good fortune has befallen her, which has changed her darkness into light; if some sickness in the home, causing nights of weary watching and days of anxious fear, has been turned to health; if some long-delayed answer to prayer has come, bringing relief to her burdened heart—for these things she desires to make an offering to Him who has thus given her "the garment of praise for the spirit of heaviness."

Perhaps this daughter of Tyre is herself a mother, and the Heavenly Shepherd has drawn near and claimed one of her precious lambs, and in her chastened grief she is saying: "For this, dear Lord, that thou hast safely folded my darling in thine own bosom, I will show thee my loving submission by a gift that shall bless others who still need my help."

It may be she is a wife, and the gates of the celestial city have opened to receive the beloved companion of her happy years, and now in loneliness she takes her solitary way. Yet even in this sorrow she finds her sweetest relief, year after year, in making each recurring anniversary a kind of "sacrament" by a thank-offering to the infinite Father who holds in his safe-keeping her best heart-treasure.

My friends, how is it with the rest of you who are here to-day? Is your case in any of these particulars the same as that of our sister, the daughter of Tyre? We have been considering some of the possible motives that have moved her heart; are any of these motives pressing upon yours? If so, do not let the impulse pass unheeded, for I am sure it comes to us all from above.—*Home Missionary.*

Woman's Board of the Pacific.

THE FIRST MISSIONARIES OF THE AMERICAN BOARD.

Mrs. Colton, in the *Advance*, gives extracts from the *Panoplist and Missionary Magazine* United of February, 1812, published at Boston:

Under the heading "Religious Intelligence," is an interesting account of the "Ordination, on Thursday, the 6th inst., at the Tabernacle in Salem, of the Rev. Messrs. Samuel Newell, Adoniram Judson, Samuel Nott, Gordon Hall and Luther Hall to the work of the gospel ministry as missionaries to the heathen in Asia."

"The council was composed of pastors and delegates from North Church of Newburyport, church of Charlestown, the Tabernacle church, Salem, Park-street church, Boston, and Rev. Dr. Woods, Professor at Andover. The young gentlemen were examined with respect to their doctrinal views, their personal hopes of divine favor, and their motives and prospects in offering themselves to this important service among the heathen. Rev. Dr. Woods preached the sermon from Psalms lxvii; the three prayers were offered by Drs. Griffin, Morse and Spring. Dr. Spring gave the charge, and Dr. Worcester the right hand of fellowship.

"The exercises were solemn and appropriate, and evidently made a deep impression on the crowded audience. This transaction may justly be considered as forming a new and important era in the annals of the American churches, the era of foreign missions. It would be natural to indulge in pleasing anticipations of the blessings which, with the divine assistance, these missionaries may be the means of communicating to Asia. But, while we leave the issue of this benevolent enterprise to the disposal of infinite wisdom, the good effects of these missionary exertions among ourselves ought to be mentioned with gratitude. Christians feel, as never before, the value of their holy religion when they devote their money and time to extend the gospel blessings to the heathen.

"Messrs. Newell and Judson, with their wives, sailed from Salem in the brig *Caravan* the 19th inst., amid the prayers and benedictions of multitudes whose hearts go with them, and who will not cease to remember them at the throne of grace. Messrs. Nott, Hall and Rice and the wife of Mr. Nott sailed from Philadelphia in the ship *Harmony* on the 18th inst. None of these brethren expect to return, but they will not be forgotten; and if they obtain grace to be faithful to their Lord and Master, their memories will be blest."

Following the account of the ordination are some "Lines written in durable ink on a cambric work-bag presented to the wife of one of the

young missionaries by her sister": May He, whose word the winds and waves obey

Convey you safe o'er ocean's dangerous way,
From every danger, every ill defend,
Be your Support, your Father and your Friend.
The Christian's God in heathen India reigns;
Whose grace divine the feeblest heart sustains;
That thou may'st prove his constant guardian care,
Shall be thy sister's ardent daily prayer.
Be thine the joy to hear thy Saviour's praise
Resound from pagan fanes in Christian lays;
And when the varying scene of life is o'er,
Oh, may we meet thee on that blissful shore
Where friends shall never part, farewells be heard no more!

The Christian women of this Coast are rallying their forces for a grand "Congress of Missions" to be held in connection with the Midwinter Fair. The papers, addresses, etc., will treat of the work for Christ in the city, the State, the nation, the world. All denominations will be represented in this Convention, and women from every society on this Coast are invited to be present and participate in this movement. The following initial programme has been issued, which will be given more in detail at some future time:

"A Woman's Congress of Missions will be held under the direction of the Woman's Mission Boards of California, in the Presbyterian Mission House, 920 Sacramento street, San Francisco, March 9 to 11, 1894. Some topics to be considered: The Spirit of Missions—the Spirit of Christ; Who is a Missionary? America for Christ; the Great Need in Missionary Work to-day; The Student Volunteer Movement; Methods of Successful Work; The Stranger within Our Gates; Christianity in the First Century; Christianity in the Nineteenth Century; 'Thy Kingdom Come.' Societies desiring special topics treated are invited to send them to the Committee. For further information address: Woman's Congress of Missions Committee, 920 Sacramento street, San Francisco, California."

Literary and Educational.

Dr. Cyrus Hamlin's autobiography, or so much of it as has been embraced in the book, "My Life and Times," is entertaining as it is unique and remarkable. It was written at the request of his own family, and has the familiar style as if he were sitting down among his own, and living over again in their hearing the scenes and experiences of his four-score years.

The variety in those scenes and experiences is not easily surpassed. The life opens in a remote and new settlement in Maine—the life of a carefully reared boy on a modest farm. Then he is an apprentice to a silversmith in Portland. After a few months of training in an old-fashioned country academy, we find him at Brunswick, and in due time at Bangor. He reaches Constantinople in 1839, and takes part in the stimulating beginning of the educational work connected with the American Board's mission there. That work leads to the establishment of Robert College. It is carried forward during the Crimean war, and calls forth the amazing fertility of resources which made Dr. Hamlin's name so well and widely known in many and influential circles. The story of that College is of itself memorable, although the closing of Dr. Hamlin's connection with it was a great disappointment to him. That after an absence from his native land for a generation, and at the age of sixty, he should have taken the post of systematic theology at Bangor, and at nearly seventy that of the Presidency of Middlebury College, and has done such acceptable service in both positions, shows his versatility and great executive force. These pages are full of incidents, pathetic, humorous and suggestive. The book is also greatly instructive with reference to the work and problems of missions. The glimpses given, as one turns the pages, of so many people whose names are eminent in this century gratify and sharpen curiosity. Altogether, the century itself would lack not a little if there were no such record as this of Cyrus Hamlin. Congregational Sunday-school and Publishing Society, Boston. 538 pp. With illustrations. \$2.50.

We are usually too busy to read a story book intended for the younger folk. But we were attracted by the external attractiveness of the volume "The Norsk Gopher," and by the title, and so read a few pages until we did not really want to leave it unfinished. This is a story of the Northwest of Dakota, and is bristling with the customs, experiences, blizzards, and prairie fires of those great stretches of country. The author, Charles N. Sinnett, has more command of Scandinavian English than is always easy for the reader to master; and the boy represented in the title has much occasion to use that dialect. However, he is more interesting and unique on that account. This narrative illustrates young people's meetings, the oppositions they may encounter, and the healthful influence they may wield in a neighborhood full of imported as well as native prejudices against new measures and Christian zeal. New York: Hunt & Eaton. San Francisco: 1037 Market street. \$1.

Rev. Charles Parkhurst, who writes a brief introduction to a new collec-

tion of selections for each day in the year, says, "The supreme value of the book will be found in its modernness." We might object to the adjective "supreme," but a glance at these pages will show at once that the selections are fresh, and that they are taken from many recent writers. The book is termed, "Thoughts for the Thoughtful." The editor is Adelaide S. Seaverns. The publishers are Hunt & Eaton, and the book may be found at the well-known branch of that good Methodist house on Market street. One would not know from the selections whether the author belonged to any particular denomination. She is not a timid bee, but risks taking sweetness from any flower. She dedicates her work to young people. The workmanship of the publishers is tasteful; 268 pp.; \$1.

Several papers in the January *Overland* pique curiosity; notably the editor's comment on babies, which is delightfully illustrated; but the theology of small childhood seems to be as much a puzzle to the commentator as to the small child. The Rabbi Voorsanger's "Modern Jewish Idea of Jesus of Nazareth" shows that that wonderful son of David is a stumbling block still. Capt. Bray is certainly competent to set forth Micronesia as it is, and Mr. Hallidie to pay the tribute to William P. Coleman. The new volume of our standard magazine opens hopefully. They who conduct it deserve high recognition.

PRESENT DAY TEMPERANCE.

BY REV. C. E. CHASE.

The manufacture and sale of intoxicating liquor, and the use of it as a beverage, is the general subject covered by the term "temperance" as we use it now.

It is not a new subject; how to overcome its evils, not a new problem. Wine was always a mocker, stong drink always a raging enemy, and whosoever is deceived thereby in this particular is always a fool. Not for us was it reserved to discover in the invisible spirit of wine a devil. Hector, in the Trojan epic, is made to say—

"Far hence be Bacchus' gifts!
Inflaming wine, pernicious to mankind,
Unnerves the limbs and dulls the noble mind."

Lycurgus of Thrace ordered all the vines of his kingdom to be destroyed. Plato approved the Carthaginian law—that no wine be drunk in the camp, and none by magistrates during their term of office. That would have been a good law to enforce, if all accounts are true, in respect to the judge before whom the last World's Fair injunction case was tried. The Romans once had a law forbidding to women, and to men under thirty, the use of wine, on the ground that it led to gross sins. Plutarch tells of a people who inflicted double punishment for crimes committed by persons under the influence of liquor—one for drinking, and one for the offense itself.

But, though the problem is as old as from the first vintage until this hour, its nature is changed somewhat by certain accretions of the present day. There are:

1. *Certain Physical Conditions.* We are all familiar with Dr. Strong's argument in that respect, but may properly recall it now. We live in a fast age. The railway, the use of steam in navigation, and the telegraph bring men of all nations into close relations, and the temptation to make the utmost of these facilities is so great that they scarcely stop for a breathing spell between their transactions. Newspapers, the telegraph, telephone and postal service combine to make of the whole world a single audience. We hear of the bombardment of a South American port almost before the smoke of the battle has cleared away. One man at a lone way station in the mountains may speak to the whole world if he will, and if his speech be worth it, the world will listen. But this kind of living draws the strings of the harp of life to their highest tension—it is living at concert pitch. Such rate of speed, such activity, is at the cost of tremendous pressure, so that many men live all the time at the very top notch of possible endurance. Just now this is particularly so, and as men in all avenues of business in these exceptionally trying times find mental and physical strength inadequate, or that courage for the ordeal fails, the temptation and the tendency is to fall back upon the artificial stimulus that alcoholic liquors are imagined to afford. Thus many who never drank for pleasure, drink now as a makeshift, a miserable one indeed; but the devil who suggests it knows his business, and how to give the treacherous subterfuge such a show of strength that weary and bewildered men will trust it. Now, the leaders of the liquor business know the modern situation perfectly; in fact, they helped to make it, and in our fast mode of life, in the very fruit of our modern civilization, and just now in the hour of great public misfortune, find such a plenteous harvest that they would, indeed, fain take down their barns and build larger! Does not this part of the situation appeal to all temperance people for unusual vigilance?

2. *The Political Situation.* Temperance legislation is not new, but liquor interference in politics and government is comparatively so. Combination of men and consolidations of capital for the better management and conduct of large enterprises may not be objected to, but the use of money in sums small or large, single-handed or by the trust, to influence legislation, is a dangerous and iniquitous thing. Yet who denies now that liquor organizations not only boast, but actually possess, the power to influence, and often absolutely control, legislation in their own behalf? Such interference, illegitimate from any source, is doubly so coming from whence every moral quality, every thought of the public good, is wanting. Why is it that we are less patient with every other trust or combination—railroad, telegraph, oil; any other than that with this one, manifold more iniquitous than them all, and permeating like a gangrene or poison the whole of the body politic, from little toe to head, ward caucus to Senate? Why, in a convention of this county (Sonoma) the name of a No. 1 man was mentioned as a candidate for Supervisor, only to have it thrown out on the ground that the excellent gentleman and efficient business man had not the sympathy of the saloon-keepers in the little village of Sonoma. He may let the arrow fly, for the aim is right, who would say that the liquor men, not as individuals, but as a powerful organization of usurers, want to say who shall be Pound-master and who shall be President, and they nearly always have their way. This is a modern situation at which it would seem the stones might well cry out, not in praise but in protest, if our patriotism longer holds peace.

3. *The Saloon.* However wrong the valiant Howard Crosby may have been in some conceptions of the temperance question, he was certainly right in declaring the saloon to be a public enemy. It is the saloon which increases the impetus of evils already too swift. It diverts industry, capital and food products from their proper channels, destroys families, health and morals, interferes with the progress of education and religion, and is, therefore, a constant menace to the public safety. A leech to siphon the blood of others' industry, a parasite to thrive on others' weakness, a scar to disfigure the otherwise fair face of commerce, there is no place for it on the earth. A modern innovation, that is to dispose of it—and the obligation falls upon the patriotic, moral and Christian people of the community, who, one may almost say, cease to be such if they fail to essay the arduous task.

4. *The Christian's Duty.* This may not be determined by the circumstances of the time of Christ, as some venture to imagine, remembering the action of our Lord at the wedding in Cana, nor by the circumstances of St. Paul's day, remembering his advice to Timothy, nor by circumstances of any other time, but what is the Christian's duty in the present hour, the present emergency. Formerly, at least, during long intervals of the past, doctrinal teachings engrossed the attention of the Church. This was well; who cares to study the history of doctrine will not find its importance to have been magnified, even if sometimes misunderstood; but now just as, at the twelfth chapter, the Epistle to the Romans takes a decidedly practical turn, so in these later years the large epistle of Christianity to the world turns from theoretical to applied religion. This, since the foundation is so well laid, is better still, and it is a hopeful sign that the world so often brings these problems to the church with the question, "What will you do with them?" I say a hopeful sign, for it is, at last, a recognition that in Christianity, the pure religion of Jesus, is the only solution of the problems which most need solving, this one of temperance with the rest, and the question is no longer confined to what does the Church believe, but what will it as a great moral power do with its tremendous leverage for the right? Now I shall venture to express the belief that as the Christian becomes fully conscious of the gravity of the situation and the duty of the present hour, he will take the following positions:

1. *That of total abstinence.* Churches will recognize the necessity of this as a requisite to "good and regular standing." In our denomination we have no rules regulating the social life and personal habits of our people; but our unwritten laws of conduct are no less exacting than the highest ideals of Christian character would suggest, and this precludes, in the present situation, the present exigency, the use of intoxicants as a beverage in any form, or upon any occasion.

2. *The Christian householder* will not rent buildings or rooms to be used in any way for the liquor business. The saloon, the family-resort trap, the crib, the grocery with saloon annex, will find no shelter in buildings under his control.

3. *The Christian mechanic* will not sell labor or skill to be used in any way for the liquor business. The Christian carpenter, plumber, painter, decorator will seek other employment than such as strengthen the enemy of his home.

4. *The Christian farmer* will not produce in vineyard or field that which

he knows is intended for no other use than to increase the supply of intoxicating drink. The plea that part of the product may find legitimate use will not hoodwink him, and the lust of gain will not tempt him.

5. *The Christian citizen* will let no such enemy continue to sow tares in the field of politics without a vigorous protest on his part. He will assert his right, cast a clean, honest ballot, and attend every caucus, to see that the right kind of heaven is put in the meal.

6. *The Christian brother* will act a brother's part toward every liquor man who wants to get out of the business. He will help the barkeeper find honest work, the proprietor decent investments; and to help the unfortunate victims of the saloon back to health, to industry and manly independence is the worthy occupation from which he will not withhold heart or hand until the last one is saved.

Finally, brethren, it is not begging a question to make these suggestions. Too many in the Christian community are weak in the matter of the necessity for total abstinence; recent investigations, in one city at least, discovered the fact that nominal Christians receive rentals from the liquor business, and Christian mechanics do accept employment from the same source. Christian farmers raise hops for beer and grapes for wine, and they do it with their eyes open to the evil toward the advancement of which they labor. The Christian citizen accepts the political situation in silence, nor does he always act the Samaritan's part to the victims of the liquor thieves. In all these lines, a radical reform is needed to effect a solution of the temperance problem of the present day.

GO WORK TO-DAY.

That is God's command to you. Go. Not very far, perhaps. Not to enter a different sphere of activity, it may be. But go to the next duty. Go willingly, eagerly, prayerfully, zealously, trustfully.

Go work. That does not mean ease. It does not mean "having a good time." It means consecration. It means self-denial. It means utter self-surrender. It means the selection of some duties which are not particularly congenial, but toward which the finger of providence points. Take hold joyfully. Lift strongly. Labor fervently. Inaction stands for stagnation. Stagnation stands for death. Listen! God is calling. Perished souls are calling. Fleeting time is calling. O Christians, awake!

Go work! Suppose that command should be universally obeyed. Suppose the Lord's children around this world should go out in a united, determined, solicitous campaign for souls. Suppose every Christian should resolve to lead just one soul to the light during the next month. What would it mean? It would mean the almost instant overthrow of the rum power, the blotting out of crime, the regeneration of society, the purifying of the home, the triumph of the Church, the millennium! That blessed consummation may be brought about before this generation shall pass away. What a possibility! Who can think of it with composure? The crying demand of our time is for a host of Christians who will put one-half as much downright earnestness into this service as they put in their ordinary worldly avocations.—*Epworth Herald.*

Much interest has centered in the Christian Endeavor work in life saving stations, and at the International Convention in Montreal, Canada, an advanced movement was made by adding the lighthouses and lightships to the work; also including the United Kingdom of Great Britain in the field of operation. The life-savers of the world are the bravest men, and continually hazard their lives for others; they guard twenty thousand miles or more of dangerous coasts, and have rescued more than a million people from shipwreck. As the most of them are isolated from home and friends, it is highly fitting that worldwide sympathy should be extended to them; also to the men connected with the lighthouses and lightships, upon whom vessels freighted with precious lives depend for safety. Christian Endeavor societies, located near stations or lighthouses, are recommended to conduct appropriate services for the crews, and also furnish comfort-bags, books, magazines, papers, mits, mufflers, wristlets, socks, yarn caps and the like, for the comfort of the surfmen. Those who desire further information with reference to this noble movement may address the Secretary, Rev. J. Lester Wells, 188 Grand St., Jersey City, N.J.

The word holy in the German language—*heilig*—also means healthy. Our English word whole—all of one piece, without any hole in it—is the same word.—*Carlisle.*

Are you giving according to your ability, or withholding according to your fear?—*The Congregationalist.*

I want this year to be the best
That I have ever known,
That day by day while on my way
Some precious seeds be sown.

[FOR THE PACIFIC.]

The Skeptic.

"He traveled sorely and made many a tack. His sails oft shifting to arrive—dread thought—Arrive at nothingness, and have, Being no more, no feeling, memory, No lingering consciousness that he ever was."

—Pollock.

A foolish mariner is he who voyage makes To circumnavigate the earth, nor compass takes,

Nor observation makes of planets in their course, Nor chart doth e'er consult; but trusts some nameless force

Arising, some chance breeze will waft him on his way, Unmindful of the helm. Lacking in brain, ye say

Who nature's laws do read, and know that wind and tide

And ocean currents all combine to turn aside The vessel as it sails. Would he not foolish be,

With vessels loaded with most precious freight, should he—

The Master—take no heed, nor think, nor know, nor care

What course the noble ship might take, or how, or where,

Or when he some port might make, some fair harbor gain,

But trust to chance? The skeptic strives, yet strives in vain,

To trace from whence came man, or whither he is bound,

Trusting alone to chance for man have never found

Outside the gospel chart, nor shall they ever know

The source from whence they sprang, or whither they shall go

Skepticism fain would make this world "a fatherless forsaken thing," coming by chance from nothingness,

And man, but as the senseless brute, to breathe and die

And moulder back to dust. The skeptic would decay

E'en what his reason proves, as he doth nature view

In all its varied forms, and ever would pursue

The fleeting phantom, chance; and rather would he be

A shipwrecked mariner on life's tempestuous sea,

Than risk the Bible as his compass, chart and guide,

And find eternal life beyond death's chilling tide.

O ye who trust to phantom chance alone, beware!

Your bark will founder on the gulf of dark despair

Trust thou in Christ; He'll be thine everlasting strength

If ye do'er confide in him. He shall at length—

When earthly scenes forever fade from mortal view—

To palsied limbs and old give youthful strength anew.

He who, now bent with age, if Christ hath made him free,

Shall, on the resurrection morn, arise and see Him as he is,

While through his veins new blood shall flow, He shall again the freshness of young manhood know;

The skeptic, too, shall doubt no more, and who may tell

The anguish of his soul, or how despair shall swell,

And roll its dark billows o'er his soul? Unbelief,

Its part fulfilled, believing ne'er will give relief.

The Judge of all, in whom he ne'er would place his trust,

He will then acknowledge both merciful and just,

Though he should banish him forever from his sight,

Where all is thick with blackness of eternal night.

EAGLE HARBOR, Wash. A. F. GROW.

NEGLECTED ESSENTIALS IN PREPARATION FOR THE MINISTRY.

BY REV. W. A. TENNEY.

It will not be the aim of this paper to underrate the standard course of theological education, but to call attention to a few prime factors left out of the regular curriculum.

A seminary graduate may be able to read the Hebrew and Greek text, may be familiar with the approved principles of interpretation, know how to state and defend the doctrines of his denomination, be versed in church history, an adept in the principles of logic, rhetoric, and oratory, know all the theories of pastoral duties, and yet be sadly unfitted for the work of saving souls.

Between the theoretical and the practical—the school and the parish—there is a broad chasm.

I. A candidate for the ministry should know how to use the English Bible in practical Christian work.

If the Word is the sword of the Spirit, it is indispensable for the good soldier of Christ to know how to wield it. An essential element of usefulness in the Christian worker is skill in applying divine truth to every spiritual condition.

I do not refer to pulpit efforts, for preaching at the best is largely a bow at venture. All Christian ministers claim that they preach the gospel even when the text is "Gold and silver, ivory, apes, and peacocks"; and the sermon that follows is chiefly a display of the scholastic ape and peacock.

The minister of to-day needs to be an expert in applying the Word to the immediate, personal needs of men. Skill in turning to the truth that fits any given case, in nine times out of ten, will set an anxious soul at rest.

Mr. Moody's marvelous success in his personal contact with inquirers is due chiefly to his use of the Bible. He rarely gives his own opinion, but turns to the fit passage, and asks the inquirer himself to read what God says. That method forestalls controversy, because it shuts up the individual with God.

A California D.D., a graduate of Dartmouth and Union, expressed in my presence, a few years ago, his regret that he had never been taught how to use his Bible. Once on a sea voyage with a couple of young Englishmen, trained as Bible readers, he witnessed the ease and power with which they adapted the Word to every case, and declared that what these plain men possessed was worth

more toward saving and moulding souls than all his seminary acquirements. Many a graduate who has been in the inquiry room with Mr. Moody would make the same acknowledgment.

II. It is of first importance that a candidate to the ministry be initiated into practical field work under an experienced guide. He needs not so much to be told as to be shown how to come into contact with the common people; how to conduct religious conversation with men at mission services, on the street and in the home.

Practice should be coupled with theory, under a competent instructor. An apprentice to any trade is at once put to the use of tools, that the muscles and the eye may be trained, in connection with the cuffs on the ear.

While a law student is receiving principles from books and lectures, he is required to spend much time in the court-room to see how the law is applied to human conduct. A medical student cannot receive a diploma till he has dissected every part of the human body with his own hands, studied clinics in hospitals, assisted in surgical operations, and been inducted into the practical duties of his profession under the eye of an experienced practitioner.

A theological seminary is the only professional school where principles and theories are taught without practice in professional duties.

If the chief object of the ideal ministry is to deliver finished moral orations, then the Unitarian pulpit is our model. To reach that aesthetic end, let the candidate caper about the campus of Harvard, then trot over to Andover to dust and polish. If this does not succeed in placing him entirely out of touch with the common people, he may be sent to London to study sociology. The old lady in the Maine woods said: "The Boston preacher's sermon was so slick, none of us without gloves could hold on to it." Said Uncle Hayseed, "Mebbe the city minister who preached for us is a great scholar, but I went to church to hear something about the way to heaven, and I only learned the way from Jerusalem to Jericho, and a little about flowers and birds among the brush."

As the special design of the Christian ministry is to secure the salvation of sinners, by the shortest cut possible, and development in spiritual life and usefulness, then the candidate needs specific practice in that line.

Dr. McLean did a wise thing when he used means to bring all the theological students and young ministers in the State to the Mills meetings as a spiritual clinic.

In the three years' instruction which Christ gave to his apostles, his supreme aim was to show them by practice the way to save souls by personal contact with individuals.

Something like the field work under the Moody training-schools, or the Christian Alliance, or the drill preparatory to an official position in the Salvation Army, is urgently needed in fitting for the ministry.

III. Practice in revival meetings is indispensable to the highest ministerial usefulness. Whatever theories we may hold about the desirability of a steady and uniform growth in the Church, under the ordinary ministrations, it is undeniable that God's method heretofore has been to renew a large majority of the saved during seasons of special revival.

The religious atmosphere of our times is surcharged with the evangelistic spirit. A pastoral novice, who has had no practice in the most approved methods of labor in revivals, is weaker than Samson shorn. Before a young man is placed in full charge of a parish, he should be able to discern the leadings of the Spirit in awakened souls; how, if need be, to drive the arrow of conviction deeper, or how to lead the burdened to the sight of the cross.

Priscilla was needed to teach the silver-tongued Apollos what his Greek professors never knew.

In our day, it is of supreme importance when one has drawn to the shore his evangelistic net full of every kind, that he know how to sort—what to gather into the church and what to keep out. Every child of an amiable temperament, and every drunkard who shouts hallelujah on coming out of a debauch, is not fitted for church membership. The candidate to the pastoral office should know at sight all the forms of evidence that a new life has begun in an anxious soul.

Let our candidates to the ministry first of all be trained in the practical and experimental departments of the Christian life, for the chief end of the gospel ministry is to win and mould the hearts of fallen humanity.

We think it safe to say that the manly and patriotic editorial in the Baltimore Sun of December 9th, on the public school question, has settled the issue which it was designed to force upon us. It has called out letters from such prominent Catholics as Judges McSherry and Burke, who put themselves into unqualified opposition to the division of the public school fund with sectarian schools. Let us rejoice and be glad that these sacred American principles are triumphing.—Methodist Protestant.

Miscellany.

The Violet.

Violet! sweet violet!
Thine eyes are full of tears;
Are they wet
With the thought of other years?
Or with gladness are they full,
For the night so beautiful,
And longing for those far off spheres?

Loved one of my youth thou wast,
Of my merry youth,
And I see,
Tearfully,
All the fair and sunny past,
All its openness and truth,
Ever fresh and green in thee
As the moss is in the sea.

Thy little heart, that hath with love
Grown colored like the sky above,
On which thou lookest ever—
Can it know
All the woe

Of hope for what returneth never,
All the sorrow and the longing
To these hearts of ours belonging?

Out on it! no foolish pining
For the sky
Dims thine eye,
Or for the stars so calmly shining;
Like thee let this soul of mine
Take hue from that wherof I long.

Self-stayed and glad, serene and strong,
Not satisfied with hoping—but divine.

Violet! dear violet!
Thy blue eyes are only wet
With joy and love of Him who sent thee,
And the fulfilling sense
Of that glad obedience
Which made thee all that Nature meant thee!

—James Russell Lowell.

SANITATION AS TAUGHT BY THE MOSAIC LAW.

Dr. Adler, in a paper read before the Church of England Sanitary Association, on November 1, 1893, explained how various Jewish customs directly derived from the Pentateuch exercise an important sanitary influence on the community; and pointed out that prevention was substituted for the old curative system in dealing with disease. He applied the old principles adopted by the Jews in the treatment of leprosy to specific diseases, such as variola, scarlet fever and typhus, and insisted that if they were as rigorously carried out, these diseases would either disappear or become very rare. In dealing with house sanitation, the chief rabbi recommended the destruction of rotten tenements as one means of preventing the spread of disease, a recommendation which is strongly supported by recent investigations with regard to tuberculous infection from the walls of rooms formerly inhabited by phthisical patients.

In view of the advances that have been made of late with regard to food sanitation, one of the most important parts of the paper was that which dealt with the dietary laws. It was observed that the animals pronounced unclean among the quadrupeds were those particularly liable to parasites, and among birds the scavengers of garbage and carrion. The whole question of Shechita was dwelt on at considerable length, and the advantage of obtaining the flesh as free from blood as possible was held to be a sanitary basis for the custom.

The fact that micro-organisms of disease are often present in the blood, while the tissues of the organs through which the infected blood circulates are free from them, was, with reason, made a strong point in favor of the Jewish method of slaughter. We are, however, obliged to take exception to the suggestion that apart from disease possibly some of the qualities of the animal may be communicated to us by means of its blood. Attention was called to the great care with which the carcasses of the animals are searched for signs of disease, and the recommendation that the same care should be taken in all slaughter-houses is one which we cannot too strongly support. If, as is probable, the Jewish race owes its immunity from the tuberculous diathesis of phthisis to this measure, this fact alone is an overwhelming argument in favor of the custom. Happily the results of recent researches have left little doubt in the minds of those most competent to judge that many diseases common to the lower animals and man are capable of propagation by means of infected meat, and the importance of the careful inspection of meat before it is allowed for human consumption is becoming more and more recognized. If Dr. Adler's able and comprehensive paper succeeds in giving further impetus to this point in sanitation alone, among the many he has discussed, the community at large will have every reason to be grateful to him.—Jewish Times and Observer.

PHILLIPS BROOKS' REPLY.

It is said that there was a warm friendship existing between Phillips Brooks and Mr. Ingersoll. This seems strange, in view of the great divergence of their ideas in regard to spiritual things. This story is related of these two men:

On one occasion when Ingersoll happened in Boston, he called to pay his respects to the distinguished divine. Dr. Brooks was very busy on that particular day, and had given positive orders to his servant to admit no one to his study. Several ministers called, but each was turned away with the polite explanation that Dr. Brooks was at home to no one. Presently Ingersoll called. The servant told him the same story.

"But," said the doughty Colonel,

"I am a friend of Dr. Brooks, and I think he really wants to see me. Anyway, carry in my card and see what he says."

The servant speedily returned, and requested Ingersoll to walk right in. After formal greetings, Ingersoll said:

"Doctor, your servant told me that several preachers called just before me, and you declined to see them. Why have you shown me this marked distinction, may I ask?"

"The reason is simple," replied the great churchman. "If those preachers die, I'll be sure to meet them again in heaven, whereas, had you gone away and died, I should never have met you again. I thought I had better take no chance."—Epworth Herald.

A RULE OF GROWTH.

One of the most difficult problems in life is to adjust the burden of one's immediate work to the conditions of one's largest development. Earnest young men and women are constantly tempted to pour their vitality so copiously in the channels of immediate duty that they frequently deny themselves the conditions of the highest growth. No young man can put all his force into the work of the day, if it be along intellectual lines, without dwarfing his ultimate development. There ought to be behind every specific force a general force, and in the long run the value of the specific force will depend upon the volume of general force; but it is this general force which is suffered to diminish by reason of the pressure of daily work.

A young minister goes into a new parish. If he happens to be a brilliant man, he is immediately assailed by calls to take part in every kind of enterprise, to speak on all occasions, and to become a leader in every movement in the community. In the enthusiasm of his strength and devotion to his profession, he gives himself body and soul to the solicitations of all these enterprises, every one of which involves a certain tax upon his strength, time and thought.

His congregation, meanwhile, anticipate from him freshness, force and growth in his pulpit work, and for a time they get it; but no man can grow into full stature, develop strong lines of thought, and mature himself on the highest possible plane who does not reserve a good part of his time for study, investigation and meditation. In the course of ten years the man who gives himself to every demand begins to show a decline of freshness, a decay of force; and very soon the congregation has been drawing on him relentlessly, and the community that has called him at every turn with imperative voice, begin to comment on his failure to fulfill the promise of his earlier years. Disappointment is followed by dissatisfaction, and the man, often embittered by a sense of ingratitude, finds his influence waning, his force declining, and steps down in order that some other and fresher man may step up into his place.

Every man must protect himself against the demands of his position, of the community in which he lives, and of the causes which solicit his support, if he is to secure his highest growth and to do his best work. He must need not only the imperative demand of the duty of today, but the equally imperative demand of the duty of the next ten years. The young minister must defend himself against the not unkindly but often too exhausting demands of his congregation and the community. This is true of the teacher, of the writer, of every man who, by position or talent, addresses the public, or is engaged in any kind of public work. The world does not, and, in the nature of things, cannot, stop to think of a man's future. It leaves that to him. If it is denied its requests, it may sometimes grumble, but ten years afterward, instead of discarding a spent force, it is cherishing and following a growing leadership. There is a duty which every man owes to himself which is quite as great as that which he owes to the community. Indeed, it is in the widest sense a duty to the community; for the greatest thing which any man can do for the world is to make the utmost of the power, the force and the character which are given him, and he can do this only by taking constant thought of the conditions which elicit what is deepest and greatest in his nature.—The Outlook.

The statistical report of the Treasury Department shows that the consumption of liquors in the United States for the fiscal year ending June 30, 1892, was in round numbers as follows: 98,000,000 gallons of distilled spirits, 28,500,000 gallons of wines, 987,500,000 gallons of malt liquors—1,114,000,000 gallons of all kinds.

How's This!

We offer \$100 Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. Cheney & Co., Props. Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

West & Trux, Wholesale Druggists, Toledo, O.; Walzing, Kinnear & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surface of the system. Price, 75c per bottle. Sold by all Druggists. Testimonials free.

CONGREGATIONAL DIRECTORY. CONGREGATIONAL CHURCHES IN SAN FRANCISCO.

FIRST CHURCH—Southeast corner Post and Mason streets. Rev. C. O. Brown, D.D., Pastor; residence, 1359 Post street. Sunday services, 11 A. M. and 7:30 P. M.; Sunday-school, 12:30 P. M.; Chinese school, 6 P. M. Prayer-meeting, Wednesday, 7:30 P. M.

PLYMOUTH CHURCH—Post street, between Buchanan and Webster. Rev. W. D. Williams, D.D., Pastor; residence, 1719 Post street. Sunday services, 11 A. M. and 7:30 P. M.; Sunday-school, 12:30 P. M.; Christian Endeavor, 6:30 P. M. Prayer-meeting, Wednesday, 7:30 P. M.

THIRD CHURCH—South side Fifteenth street, between Valencia and Mission. Rev. F. B. Fullan, Pastor; residence, 117 Capp street. Sunday services, 11 A. M. and 7:30 P. M.; Sunday-school, 12:30 P. M.; Prayer-meeting, Wednesday, 7:30 P. M.

FOURTH CHURCH—South side Green street, between Stockton and Powell streets. Rev. H. H. Wikoff, Pastor. Sunday services, 11 A. M. and 7:30 P. M.; Sunday-school, 12:30 P. M. Prayer-meeting, Wednesday, 8 P. M.

BETHANY CHURCH—Bartlett street, near Twenty-sixth street. Rev. W. C. Pond, Pastor. Sunday services, 11 A. M. and 7:30 P. M.; Sunday-school, 12:30 P. M.; Chinese school, 6:30 P. M. Prayer-meeting, Wednesday, 8 P. M.

PARK CHURCH—416 Devisadero St. Rev. Horace W. Houlding, Pastor, residence 8½ Alpine St. Sunday services, 11 A. M. and 7:30 P. M. Sunday-school, 3 P. M. Prayer-meeting Wednesday evening, 7:30.

OLIVET CHURCH—Southwest corner Seventeenth and Noe streets. Rev. H. Hammond Cole, Pastor; residence, 309 Sanchez street. Sunday services, 11 A. M. and 7:30 P. M.; Sunday-school, 12:30 P. M.; Young People's Meeting, 6:45 P. M. Prayer-meeting, Wednesday, 7:30 P. M.

SWEDISH CHURCH—538 Jessie street, between Sixth and Seventh streets. Rev. C. Anderson, Pastor. Sunday services, 11 A. M. and 7:30 P. M. Sunday-school, 9:30 A. M. Prayer-meeting, Tuesday and Thursday, 8 P. M.

OCEAN VIEW CHURCH—Broad avenue, near Capital street. Rev. John G. Eckles, pastor; residence, corner Sadowna and Capitol Sts. Sunday-school at 11 A. M. Christian Endeavor at 6:30 P. M. Preaching at 7:30 P. M. Prayer-meeting, Wednesday, 7:30 P. M.

PILGRIM CHAPEL—Edinburgh, near Persia street. Sunday-school at 2:30 P. M.

SEVENTH AVENUE CHURCH—Corner Seventh and Clement ave. Sunday preaching, 7:30 P. M., by Rev. Philip Coombe, pastor; residence, 3335 Washington street. Sunday-school at 3 P. M., F. K. Houston Superintendent.

PIERCE-STREET CHAPEL—Northwest corner Pierce and Green streets. Preaching Sunday, at 11 A. M., by Rev. Philip Coombe. John H. Kemp, Superintendent. Sunday-school, 3 P. M.

Congregational Associates.—President—Stephen S. Smith, No. 7 Montgomery avenue. Secretary and Treasurer—James E. Ager, 508 Clay street.

W. H. M. U. for Southern California.—President, Mrs. Emma Cash, 1710 Temple street, Los Angeles; Secretary, Mrs. H. W. Bent, Box 442 Pasadena; Treasurer, Mrs. Mary M. Smith, Public Library Riverside. Superintendent of Literature, Mrs. Allison C. Blaikie, South Los Angeles, Cal. Superintendent of Young People's Work, Mrs. J. H. Woodworth, Pasadena. Superintendent of Children's Work, Mrs. W. H. Dwight, Pasadena.

Northern California Woman's State Home Missionary Society.—President—Mrs. M. L. Merritt, 478 Edwards street, Oakland, Cal. Treasurer—Mrs. J. M. Haven, 1329 Harrison street, Oakland, Cal. Recording Secretary—Mrs. M. L. F. Eastman, 516 Valencia street, San Francisco. Corresponding Secretary—Mrs. E. M. Howard, 911 Grove street, Oakland, Cal.

Southern Branch of Woman's Board of Missions of the Pacific.—President—Mrs. Anna S. Averill, 1635 Rockwood avenue, Los Angeles. President's Assistant—Mrs. J. H. Harwood, Claremont. Vice-President—L. A. Dist.—Mrs. Maria G. Phillips, 1300 Carroll avenue, Los Angeles. Vice-President San Berdo Dist.—Miss Sarah M. Mead, San Jacinto. Home Secretary—Mrs. Caroline C. Thomas, 153 Terrace Drive, Pasadena. Foreign Secretary—Mrs. A. L. McPherson, Redlands. Treasurer—Mrs. F. A. Miller, Riverside. Superintendent C. E. Work—Mrs. Jacob Horton, Lordsburg. Superintendent Children's Work, Mrs. Isabella Scott, Ontario. Superintendent Literature—Mrs. Allison C. Blaikie, South Los Angeles. Auditor—Mrs. Mary M. Smith, Riverside.

Woman's Board of the Pacific.—President—Mrs. H. E. Jewett, a caville. Vice-Presidents—Mrs. J. K. McLean, Mrs. W. C. Pond, Mrs. R. E. Cole, Mrs. Galen M. Fisher, Mrs. F. B. Pullan. Recording Secretary—Mrs. S. S. Smith, 1704 Geary street, San Francisco. Treasurer—Mrs. I. E. Dwinell, 461 E. Fourteenth street, Oakland; Mrs. H. B. Cole, 309 Sanchez street, San Francisco; Mrs. J. H. Warren, Honorary. Foreign Secretary—Mrs. Charles W. Farnam, Fruitvale, Alameda Co. Treasurer—Miss Bessie Merriam, 1418 Franklin street, Oakland. Auditor—Rev. Walter Frear, 7 Montgomery avenue, San Francisco. All contributions for the Young Ladies' Branch of the Woman's Board should be sent to Miss Grace E. Goodhue, Treasurer, Y. L. B. W. B., 1722 Geary street, San Francisco.

BENEVOLENT ORGANIZATIONS. Young Men's Christian Association.—232 Sutter street. H. J. McCoy, Secretary.

Boys and Girls' Aid Society.—Baker street, corner Grove, San Francisco.

Cal. W. C. T. U.—132 McAllister street, San Francisco.

Fruit and Flower Mission for Aiding the Needy and Sick.—420 Post street, San Francisco. Thursdays—Visiting days to hospitals and other benevolent institutions. President—Miss Anna Hall. Vice-President—Mrs. A. K. Arnold. Treasurer, Mrs. Geo. H. Buckingham. Financial Secretary—Miss E. Hammond.

Young Women's Christian Association. 1221 O'Farrell street, between Octavia and Gough.

Congregational Ministerial Relief Society.—President—Rev. J. C. Holbrook, D.D. Secretary—Rev. J. H. Warren, D.D. Treasurer—Geo. H. Kellogg, 112 Liberty St.

Congregational Sunday School and Publishing Society.—Boston and Chicago. Secretary—Rev. Geo. M. Boynton, D.D. Field Secretary—W. A. Duncan, Ph.D. Treasurer—E. Lawrence Barnard. Rev. Loyd L. Wirt, Superintendent for Central and Northern California; 735 Market street, S. F.

Congregational Home Missionary Soc'y. Bible House, Astor Place, New York. Secretaries—Rev. J. B. Clark, Rev. William Kincaid, Rev. Washington Choate. Treasurer—W. B. Howland, Esq. Superintendent Northern California and Nevada—Rev. J. K. Harrison, 735 Market street; residence, 1005 Capp street, San Francisco. Supt. Southern California—Rev. J. T. Ford, Los Angeles. Financial Agent—J. S. Hutchinson, at the Sather Banking Company's, corner Pine and Sansome streets; or, P. O. Box 2563.

American Missionary Association.—Bible House, Astor Place, New York. Secretaries—Rev. M. E. Strieby, D.D., Rev. A. F. Beard, D.D., Rev. F. P. Woodbury, D.D. Treasurer—H. W. Hubbard, Esq. Western District Secretary—Rev. J. E. Roy, D.D., 151 Washington street, Chicago, Ill.

California Chinese Mission.—Auxiliary to the American Missionary Association. Rev. J. K. McLearn, D.D., President. Rev. W. C. Pinnock, 59 Bible House, New York. Secretary—H. H. Wikoff, 1009 Green street, San Francisco.

The Congregational Church Building Society.—Secretary, Rev. L. H. Cobb, D.D., 59 Bible House, New York. Treasurer—H. O. Pinnock, 59 Bible House, New York. Secretary—H. H. Wikoff, 1009 Green street, San Francisco.

American Board C. F. M.—Missionary Rooms, Congregational House, Boston. Secretaries—Rev. N. G. Clark, D.D., Rev. E. K. Alden, D.D., Rev. Judson Smith, D.D. Treasurer—Langdon S. Ward. General Agent for the Pacific Coast—Rev. Walter Frear, Pacific office, 7 Montgomery Ave, S. F.

Missionary Society of the Swedish Congregational Churches.—Rev. C. A. Bjork, 10 Whiting street, Chicago.

aries—Rev. M. E. Strieby, D.D., Rev. A. F. Beard, D.D., Rev. F. P. Woodbury, D.D. Treasurer—H. W. Hubbard, Esq. Western District Secretary—Rev. J. E. Roy, D.D., 151 Washington street, Chicago, Ill.

California Chinese Mission.—Auxiliary to the American Missionary Association. Rev. J. K. McLearn, D.D., President. Rev. W. C. Pinnock, 59 Bible House, New York. Secretary—H. H. Wikoff, 1009 Green street, San Francisco.

The Congregational Church Building Society.—Secretary, Rev. L. H. Cobb, D.D., 59 Bible House, New York. Treasurer—H. O. Pinnock, 59 Bible House, New York. Secretary—H. H. Wikoff, 1009 Green street, San Francisco.

American Board C. F. M.—Missionary Rooms, Congregational House, Boston. Secretaries—Rev. N. G. Clark, D.D., Rev. E. K. Alden, D.D., Rev. Judson Smith, D.D. Treasurer—Langdon S. Ward. General Agent for the Pacific Coast—Rev. Walter Frear, Pacific office, 7 Montgomery Ave, S. F.

Missionary Society of the Swedish Congregational Churches.—Rev. C. A. Bjork, 10 Whiting street, Chicago.

FRED WILSON Merchant Tailor

A Full Line of Foreign and Domestic Goods. Fifteen per cent. discount to clergymen.

610 MONTGOMERY STREET. N. E. cor. Merchant St.

SAN FRANCISCO, CAL.

RANGES!

Is the people's choice. The only Range that will bear all that can be said in praise of it. Baking and Roasting, economy of fuel, cleanliness, faultless quality and workmanship.

The Pacific.

50-50 A YEAR, IN ADVANCE.
No. 7 Montgomery Av., San Francisco, Cal.

TAKE NOTICE—LIBERAL OFFER.—Any person sending us \$7.50, with three new names, shall receive four copies of THE PACIFIC for one year. THE PACIFIC is not published to make money or pay salaries, but solely to help on our Master's work. If you are not a subscriber, send your address, and pay \$2.50 at any time within three months. It will pay you and yours well.

Wednesday, January 10, 1894.

PLAIN SPEECH AMONG CATHOLICS.

At the Catholic Congress in Chicago, M. T. Elder read a paper on "Our Twenty Millions Loss." Two points were insisted upon especially; first, that the Roman Catholic Church has but a slight hold on the agricultural population of the United States; and second, although that Church has been here for two centuries and more, and has numerous schools, asylums and churches, the birth rate among its people large, and the immigration rate enormous, yet it loses. Of course, this did not please all the essayist's co-religionists. In fact, some of them howled him down. But he has printed in the *Catholic Telegraph* a reiteration and confirmation of his statements, and has given the names of prominent clergymen who have made similar statements, and the names of others who have endorsed the paper which was criticized. He sums up his reply as follows:

"As long as the leading rural citizens of this entire nation are—as now—Protestants, so long also will the leading urban citizens of this nation remain, as now, Protestant. We will, indeed, have, now and then, a grand Catholic. We will occasionally receive a brilliant, an extraordinary convert (converted by reading, not by example). We will have, here and there, an exceptional community of sober, ex-empy Catholics. But that we will ever, as a whole, as a class, as a people (present conditions remaining), stand on a social, an intellectual level with the Protestants of this country! Never! I say, never!"

A straight talk like this from one of its earnest members is not likely to hurt, but rather to help the Catholic Church. Indeed, it is one of the hopeful signs in that communion that there is a class of men in it who point out its spots and perils plainly. Although we Protestants think, and have reason to think, that there is something radically wrong in the Roman doctrine and polity, we do not shut our eyes to the fact that there is so much of the Christian teaching and life in it, that it often surprises us with the vigorous endeavor it puts forth to make some reformation, and, with the success which attends it. When crushed to earth it rises again. It has had terrible humiliations, and richly deserved them. But it has had its Canossa, and its Catholic reaction after Luther. It survived, and more than survived, the days of Napoleon. It has shown remarkable adroitness and strength in the encounters with Bismarck. Even now in Italy the stars in their courses seem to fight more than we wish they did on the side of the Vatican. In France, the Pope has been astute. In apparently siding with what are called liberal Catholics in these States of ours, he is, undoubtedly, gaining popular favor in many circles. Is it possible for the hierarchy really to reform itself, not here and there, but "in head and members," so as to represent Christ in spiritual and ethical purity? The past does not encourage the future.

THE PRAYER FOR JUSTICE.

The cry, "Justice, not charity," although just now the watchword of the discontented everywhere, is rather a demand than a prayer. Or, if it be called prayer, it more resembles those petitions in Roman Catholic and other superstitious lands; it may be for rain, which, if not answered on the spot, is followed by a vigorous beating of the idol or image whose ear has been deaf to the petitioner's clamor. The men who exclaim, "Give us bread, or we will give dynamite," are hardly in the mood of those who come penitently to crave mercy. We might fear, therefore, that the atmosphere of this year of grace is not charged with the spirit of the week of prayer.

And, yet, how in the long run are any of us to get justice from our fel-

lowmen? That is a quality almost as hard to get as charity. In fact, is it not harder? Shall the laborer obtain it by law? But in law he often finds a thorny and cheerless refuge. Will he get it by violent revolution? But what work revolution makes with equities! Ah, the sentiment which leads men to "do justly" comes from the same source as that which leads men to "love mercy and walk humbly"! That source is divine. It is the touch of the Holy Spirit renewing the heart and causing it to bring forth the fruits of righteousness.

What our working men need is that the transformation which made Zaccheus restore four-fold should take place in the heart of employer and capitalist. None have so much reason as they who cry for justice to join the company of those who pray—"Lord, revive thy work." The hard master and the grinding creditor will become just in the hour when they are born from above.

That is a notable decision rendered in the Supreme Court of Indiana in the suit of Mrs. Haggard against Stehlin. The latter had put up a business house adjoining the residence of the former. The suit was brought for damages resulting from the establishment of a saloon in the newly erected building. It was claimed that even if property was injured, it was incidental to the business, and the business was duly licensed. The lower court held that this was a sufficient defense. On the first hearing on appeal, the Supreme Court upheld the owner of the saloon. But the lady gained a rehearing, and also her case. "If the saloon causes property to depreciate in value, it is a nuisance within the law and can be abated." The judge held, also, that though the license was constitutional, yet saloons are licensed because they are unfavorable to good morals, and the license does not justify the keepers in injuring property near them.

The newspapers of the present season are not likely to cultivate an easy optimism. Our modern civilization has very severe problems with which to deal, and that not in our own country alone, but in every land. It is almost incredible that whatever journals one reads—Italian, French, German, Australian—he will find himself quite at home. The same cry of the unemployed, the same uprising of the laboring classes to clamor for justice, the same record of revolting crimes and shames. It is not necessary, therefore, to lose heart or hopes, but it is necessary for Christian citizens to put on the full armor of God. Puritan conscience and courage are in demand.

It is probable that not a few ministers take for granted that their hearers know too much of the Bible, and of religious facts and doctrines, and so do not explain and expatiate enough. But the other extreme is the hazard which other brethren run. They drive a nail where no nail is needed; or, what is even more irritating, they keep hammering on a nail that has been driven in already, or ought, by the length of time and din, to have split the board.

Our Congregational Home Missionary treasury at New York shows a falling off of \$90,000 as compared with the receipts for the same eight months last year. It does not make this statement any the less serious to find that the gifts for the same cause to the Presbyterian Board have fallen off \$125,000. Rather, do we not feel all the more how bitter may be the privations of missionaries in all denominations and in all lands during the present stress?

A religious census lately taken of Scotland shows that of the little over four millions of people in Scotland, 736 out of every 1000 are communicants in some of the Churches. The figures for the principal communions are: Established Church, Presbyterian, 284; Free Church, 191; United Presbyterian, 113; other Protestant bodies, 59; Roman Catholic 87.

Mr. Mershon of Evanston, Ill., has established a Mission Extension lecture course in connection with Societies of Christian Endeavor; and our old co-laborer, Dr. Eli Corwin, has been giving in Kansas and Nebraska a lecture on "Hawaii—Its Wonderful History and Manifest Destiny." The Doctor must speak from the fullness of his old pastoral experiences at Honolulu.

HAWAII.

The latest intelligence from the Islands gives some relief to the intense strain that of late has been on the increase. Blood has not been shed. Force had not been used to reseat the traitorous and deposed Queen. But all possible pressure up to the point of military force had been brought to bear to accomplish the annihilation of the Provisional Government.

As was to be expected, Lilioukalani had quickly acceded to all the terms of President Cleveland when she found there was nothing else for her to do. And then, as was not expected, Minister Willis, in the name of the President, had made demand on the Provisional Government to relinquish the constitutional power to her, and give place for her restoration. We blush for our country. If the fact did not stare us in the face, it would be incredible that our Administration should array itself against a constitutional government, founded in justice and righteousness, and pervaded by the true American spirit; and that it should persist in all possible ways, except in the use of arms, to extinguish that government, and bring back in its place a most corrupt and ruinous royalty that had forfeited every right to existence. Is America to deny to her own offspring the right of revolution?

Up to the latest date Mr. Willis had given no official intimation to the Provisional Government that force would not be used. That part of the instructions sent down on the *Corwin* had been withheld. For months past our Minister has virtually been plotting for the overthrow of the government to which he was accredited. President Cleveland, by his course, has virtually imposed on that government a state of war. He has compelled those true sons of America, and others interested in righteous rule, to be at the expense of maintaining an army at immense cost. He has caused the paralysis of all business. He has treated as usurpers and throne-robbers those who have been the maintainers of all that has been pure, and righteous, and stable in the Hawaiian government from the beginning. The wrong and injustice done to American interests, and to all good interests in Hawaii, has never yet been told. It will be the blackest spot in all our history.

And what now will President Cleveland do? Will he leave it in the hands of Congress, where, in his message, he placed it? The Senate Committee of Foreign Affairs is conducting a thorough and impartial investigation, and is getting at the true history of the revolution, which is proving to be very different from what President Cleveland has assumed. No more reliable men, and true, can be found anywhere than those who are testifying before the Committee, and none know better the facts and true inwardness of the situation. We await results hopefully, and yet with continued anxiety, as every American should.

MEN OF SCIENCE.

On December 28th, the California Science Association was organized at Stockton. This is a popular movement, resulting mainly from about two years of effort bestowed upon it, by Chaplain John D. Parker, of San Diego. Scientists in California have long felt the necessity of some such organization, to foster the interests of science in the State, and to bind together local organizations in the various cities. It is the intention to render this society popular in the best sense, and to make it specially valuable to teachers, and to the public schools. About one hundred scientists have endorsed the movement, and many others are already contemplating joining it.

California offers an unrivaled field for such an organization, and there will be papers read at the annual meetings, based on original observation and investigation in many directions. Probably no other State offers such inducements as California to scientists, in her fauna, flora, and mineral resources. Our climate, with its wet and dry seasons, is peculiar, and our fruit-growers need all the advantages possible derived from the careful study of our climatology.

This association has been organized under the most favorable auspices. Prof. Joseph Le Conte, the eminent geologist, is President; Dr. David S. Jordan is the First Vice-President; President Keyes of Throop Polytechnic Institute, Second Vice-President; Prof. W. C. Ritter of Berkeley, is Secretary, and Prof. O. P. Jenkins of Stanford University is Treasurer. The Association gives until February 1st as the limit for charter members, and all persons interested in science who send one dollar to the treasurer before that time will be included in that fortunate number. The next annual meeting will be held in Santa Cruz.

Please tell Brother E. S. W. that the remark about "the outside of a horse," etc., was made by Theodore Parker, when he was trying to head off consumption by horse-back riding. But then how many men have said it since! Like "Go West, young man!" which was said by Horace Greeley to so many, each of whom is sure that he was the first man to whom it was said.

CONGREGATIONAL UNION FIELD NOTES.

DEAR PACIFIC: A man can but write of what his heart is full. More than half the life of the Minnesota Congregational Ministerial Aid Society I was the treasurer, and learned what a little brotherly kindness was worth to some noble veterans of our Saviour's cause. The vote of the Association in the First church that our California Ministerial Aid Society invite from interested friends the offer of a site for a home for retired ministers and missionaries was, it seems to me, a move in the right direction. A case is now on my heart—not a pauper, but a dear old Pilgrim veteran of four-score, whom the cold has driven from Dakota and Minnesota. He can preach and work yet. How much longer and how much happier in this sunny land than elsewhere! I can show him courtesies in home and church, but these fireless California houses are cold places for parsons accustomed to warm Eastern houses. How I wish I could say to this brother, "Make your home for life in our California retreat for the King's veterans!" Has our King no son and daughter planning what use to make of a home and a ranch they will not need many years? What a lovely use to make of it—to transfer it to warriors and women spent in the Master's cause! Judge Jones, of sainted memory in Minneapolis, gave a large house and eighty acres of land to the Woman's Christian Association for the use of all evangelical denominations. There is a beautiful lake, with abounding fish. There is a garden for flowers, fruits and exercise. There are trees for a parson's ax.

There are little cottages for an aged man and wife. There is a warm parlor, where all can meet for prayer and fellowship, always welcome, but a necessity in the life of aged workers. It has but begun. It is not an Eden, nor have I Eutopian dreams for a paradise for the worn here. But if the "Sailors' Snug Harbor" on Staten Island be a good thing for jolly old tars, and our civil war veterans have the care of a grateful country, why should we not prepare a home in this most beautiful of all the States of our Union for heaven's soldiers to rally in before their departure for the heavenly land? It ought have shade from the sun; hills ought invite their uplooking; streams ought be there to refresh them. It ought have a garden, and fruit, and flowers, for idleness would be a curse to men and women who have been busy in the care of souls. It has been arranged in the Jones-Harrison Home at Minneapolis that churches, by the payment of a few hundred dollars, may nominate life members of the Home. The name Harrison, added to the Jones Home, reminds me that a noble Methodist woman, dying, left \$30,000 cash for the establishment founded by a great-hearted Congregationalist. It would not spoil my old age in a home to have some Methodists I know in the next room. I am not planning for myself any more than dear old Dr. Holbrook is, who agitates his Aid Society so nobly at our annual Associations. Yet I remember telling the group of ministers at the dedication of the Jones-Harrison Home that there were surprises in store for them in life—some humble ones to find how marvelously they helped themselves, and some high and independent men at their need of God's pity and man's helping hand.

If generous souls would devote the site, or even a part of it, now, with a pledge for more as time made need, I think they might be surprised at the prompt response from East and West. If denominational affection inspire the gift for its own servants, and sons, and daughters, it might well stimulate our zeal to learn that we are vastly behind our Presbyterian and Methodist friends, who have thousands devoted to ministerial aid where we have hundreds or even scores. Friends, this ought not so to be. May not this seed-thought be taken into the garden of our Week of Prayer, and perhaps soon bring forth yet another worthy object for our loving watch-care and fellowship. Put your pen-words in, friend, and take this up in your prayer-meeting. Worse things might happen you and me than to meet to trim orange trees in the home garden, and look out of the same hymn-book in the praise service. I'd rather risk spending all in the King's service and being voted an inmate by the boys I shall send into the ministry than risk the heirship to Stanford's millions. You pitch in, brother, and "labor not to be rich," but to count for the King. It is an awful thing for a minister to try to be rich. I hear of one who has set a mark at a million, and I blush for him. Superintendent Harrison's administration will, I trust, see the initiation of a California home for ministers which will gladden earth and heaven. His address is 735 Market street. His head is level. His heart is warm. His hand is ready. His brethren trust him. So may you, with broad acres or uncounted gold, for the King's cause.

OUR SINCERE THANKS.

At a late prayer-meeting Mayflower church unanimously passed the following vote: "The Mayflower church gladly expresses its warm appreciation

of the services rendered her by Dr. J. K. McLean and Rev. H. H. Wikoff November 26th. By their earnest efforts we were enabled to secure pledges to meet the hoped-for gift of the Congregational Church Building Society and all debts to date. They proved brothers, indeed, in our time of need. To the churches who so kindly spared us these pastors and also sent us contributions and loving words of fellowship, we extend our hearty thanks; also to all sister churches who have in any way aided us and lightened our burdens. To the dear Sabbath-schools and Christian Endeavor Societies who have lovingly borne their part in our struggle, we say: "God bless you and return in large spiritual measure the blessings you have conferred upon us." With happy New Year to all our kind friends, we must add the word that not yet has the Building Society found way to send the help it conditionally promises, and our burden, though lifting, is not lifted. We begin this year of grace with profounder sympathy than ever with men and churches who struggle. Yes, our hearts ache for hungry tramps, and the few we meet we try to treat by the principles of the Carpenter of Nazareth.

Bereaved church at Portland, parting with the beloved T. E. Clapp, burdened friends at Spokane, struggling Pomona, all, all, all, who toil and tug for Him on this sunny coast, "Grace to you and peace from God our Father and the Lord Jesus Christ." All our meetings this glorious week of privilege will be sympathy prayer-meetings. Aye, all meetings henceforth till he comes! Till he comes, and he is coming!

EDWIN SIDNEY WILLIAMS.

"IN PERILS IN THE WILDERNESS."

On the 7th of last September, at Inhambane, East Africa, Mrs. Mittie B. Richards laid down her life, a willing sacrifice to Christ and his poor heathen children. Short as the years of her pilgrimage, yet counted by deeds, hers was a life full and ripe for the reaper's sickle. Hardly thirty-seven years from the time she opened her eyes to the light in Ohio, before they closed forever in the deadly foreign wilderness. Yet in those few years she and her husband had given to a people the whole New Testament in their own tongue, had established a large school, for which they had translated and adapted a whole series of text books, and, through her words and earnest prayers, hundreds had been won to the worship of God.

Counted as the world counts happiness, hers was a pitiful life. The bride of twenty-four went out from a home of abundance, clothed in strength and beauty, surrounded by all that culture can give, or loving friends devise.

The wife of thirty-seven, broken in health, worn with toils and cares, died alone save for the care of a husband, himself fever-stricken, and scarce able to place a drink to her suffering lips. Three million heathen, and three white Christians, and one of these to be laid in the dark earth! How little we dreamed of aught like this, when the pretty Miss Bebout stood with her class to receive her diploma, robed in white like a fairy princess. Which one of her society mates, looking down the dim isles of the future, saw the picture of this queenly girl, radiant as Aurora, pale and wan, old before her time, laid to rest in a rude box, in soil remote from home and kindred?

But listen to the antiphon of the heavenly chorus! Who, looking on that sweet girl graduate, could have imagined that her hand would open the Book of Life to three millions of perishing souls? Was there one in all her society who dreamed that that graceful figure, in her silken robes, with face as bright as the flower at her throat, would gather and teach hundreds of savage souls, until clothed, and in their right minds, they should follow her to the Master's feet? Which one of her friends could foresee that, with full hands, and crowned with many stars, she should finish her course, while others were but commencing to run the race.

The age of heroic deeds has not faded away. The spirit of the disciples, who saw the face of Christ, yet lives on earth; truth yet has her martyrs. Not alone for the heathen, among whom she died, did Mittie Richards live, but for us also, who are led astray by our own selfishness and weakness; for us who spend our time pitying ourselves because some bubble we reached for bursts in our hands. For us comes a voice from that lonely tomb in Inhambane warning us of life's briefness, urging us to look to the highest good, to seek not the pleasant things of life, "for the fashion of this world change-eth." Neither may we lay down the work so well begun. We must press forward to fill the place of those who fall in the ranks. To most of us it is not given to follow across the sea; but to each is a duty to help, with our prayers, our means, and our sympathy, those who carry the message abroad. Not less is it ours to make an atmosphere at home which shall be permeated with all holy influence, and that shall vibrate with all Christian zeal.

M. E. T. S.

AN ALLEGORY AND EASTERN WASHINGTON ITEMS.

In a certain western country touched by the last golden rays of the setting sun, flowed two streams side by side, so near at times that the water, leaping in its glee, dashed over the adjacent banks. They enjoyed each other's companionship as they rippled merrily along. They had their obstructions and their respective falls, but in their separate lives they were not able to accomplish any great work. It is true the banks were green and the flowers blossomed more profusely for their presence, but people were continually saying what a pity that the waters are not united in one channel, how much more could be done; but there seemed no opportunity to unite their powers, until one day they came closer than ever. It was just after the waters had dashed over the rapids and, with combined force, came against the dividing wall, and it fell, leaving them to rush gleefully together. Before, the streams had been known under different names; now, in their united strength, under one name, and no one looking at the great river could tell which were the waters of the North Fork or which were the waters of the South Fork, so harmoniously were they blended. And the river flowed on with increasing width and depth to the mighty ocean, bearing on its bosom the message of "Peace on earth, good will to all mankind."

On last Sunday, December 31st, a New Year's occasion, we stood in the First Congregational church in this city at the confluence of these two bodies, the Westminster Presbyterian and First Congregational churches. These societies have worked along separately, though almost together in many things, with hardly a shade of difference in their beliefs, yet enough to keep them apart until now. At this time, however, the middle wall has been overcome, and they have merged together under one common name, Westminster Congregational. We hope, yes expect, them to be so harmoniously united that no one shall be able to say which was Westminster and which was First. Together we hope to accomplish a mighty work in this city for the Master. With this as the object of the union, it will be blessed, and our lives shall roll on together to that eternal ocean, fulfilling the purpose for which churches were created. We anticipate the pleasant associations that may follow, and the co-operation of many hands and hearts, and "forgetting those things which are behind, press on toward the mark of the high calling in Christ Jesus our Lord."

The service uniting these two churches was very impressive. Rev. A. J. Bailey, Superintendent C. H. M. S., after an appropriate sermon, read the Confession of Faith, about sixty persons standing to give assent to it, filling the front of the building. Seventy-two names were presented, with three or four exceptions, coming from the Presbyterian body. Instead of extending the right hand of fellowship, the two congregations joined hands as far as possible, and sang, "Blest Be the Tie." The sacrament of the Lord's Supper was then observed, there being between 300 and 400 participants.

Monday evening (New Year's night) the people were drawn together by a reception held in the church parlors. Much hand-shaking, many introductions and pleasant greetings marked the occasion. A program of music and song was enjoyed, and refreshments were provided. A few social gatherings of this kind, and there will be no strangers among the people of the church.

In the afternoon (Sabbath) Mr. Bailey accompanied Sunday-school Missionary E. J. Singer to Hillyard to visit the school. Hillyard is five miles from the city, connected by street-car service. It is the location of the Great Northern car-shops, and is a promising field for a church. The town proprietor has donated a lot for a building, and we hope an organization may be effected and a house erected before long. Hoping that the new year may bring increased circulation and greater opportunities to THE PACIFIC, I am yours sincerely, SPOKANE, Jan. 1, 1894. E. J. S.

STATISTICAL REPORTS.—Will pastors and clerks please make haste to send in their reports for 1893 to the Statistical Secretary? At the time this request is made, January 6th, about fifty churches—including those that have a name to live (on our roll), but are dead—have been heard from; but sixty-six remain to be reported, all of them living churches. Please make it your first and most pressing duty, brethren, to send forward the report of your church for 1893. And let me add that the money asked for (six cents per member) by General Association for the publishing of the minutes and statistics is needed now. Please send reports and make remittances promptly to the undersigned. H. E. JEWETT, Stat. Secy. VACAVILLE, Cal., Jan. 6, 1894.

Sometimes I think there are no happinesses like our sad regretful ones. Joy and sorrow are sisters surely, or else both would not bring tears as they do equally.—Lowell.

Religious News.

PACIFIC COAST.

The Bay Association is to meet with the Rev. Dr. W. C. Pond at Bethany church on Monday, January 15th. Sermon plan on II Tim. iii, 16, 17; review, Houlding; sermon, McLean; exegesis, Maar; essay, J. D. Foster. It is very necessary that a full attendance be had, as the Committee on Constitutional Changes will report; and the report relates to the relation of the Association to the Conference, and so to the ecclesiastical standing of the members of the Association.

There was a large attendance at the last Monday Club. Rev. A. K. Crawford presented an able review of the "Prince of India" by Gen. Lew Wallace. He characterized it as not true to history, and of bad moral influence. In the discussion which followed, Dr. C. O. Brown said the book is full of incongruities, and that the chief character in the story is a mythical figure. Rabbi Voorsanger of Temple Emmanuel was present as a visitor, and made remarks. In the main he would agree with the remarks of Dr. Brown; but there are many masterly touches in the book. Wallace is a poet. But he elevates Mohammed to a hero, who, even at the age of twenty-one years, was a beast. Wallace has much of the American politician about him. When Wallace wrote "Ben Hur" he was a Trinitarian, but when he wrote the "Prince of India" he did not know what he believed. He is no longer a true Christian; he is a theist. The fall of Constantinople was an expiation paid by the Greek Church for its departure from real Christian doctrine. The city, with its 40,000 monks, was nevertheless defenseless in presence of the Moslem foe. There is nothing superior to Christianity, if it is to retain its hold on the minds of men.

Mr. David C. Bell of Plymouth church, Minneapolis, was a welcome visitor at the Monday Club. This is his third visit to our State. He has a son living at Saratoga. He responded happily to a request of the Chairman for remarks. He told us of the rapid progress of Congregationalism in Minneapolis, and contrasted favorably the present condition of California in comparison with former years.

The Club adjourned two weeks because of the Bay Association next Monday. Deacon D. Gilbert Dexter will then present the subject.

The audiences were good in the First church in this city last Sabbath. At the communion in the morning six were received to membership, one of these on confession. Three new deacons were inducted into office with appropriate services. The pastor read passages of Scripture referring to the office, and with the four deacons of the church gave them the right hand of fellowship. There was an after-service in the evening, when two requested prayers. Special services are being held three evenings this week.

Four united with the Fourth church, three on confession; all adults. Services during the Week of Prayer are in progress.

Chaplain Joseph Rowell reports eighty conversions at the Seamen's Bethel during the last three months.

Meetings are being held at Olivet church every night this week, except Saturday, in observance of the Week of Prayer, with a special list of subjects selected by the pastor.

The Pilgrim Brotherhood of Pilgrim church, Oakland, gave the new pastor, Dr. M. Willett, a hearty reception last Friday evening. Tables were spread for fifty young men. The neighboring pastors and superintendents were invited in. Speeches grave and gay followed the report. Dr. Willett, in his new ministry, is winning to himself great love.

Professor R. R. Lloyd preached in Plymouth-avenue church to large congregations.

The annual meeting of the Redwood church was held on Thursday evening last, and, according to their usual custom, dinner was served in the church parlors, and the Lord's Supper observed, previous to the business meeting. Twenty have united with the church during the past year, nineteen coming on confession of faith. The Ladies' Aid Society report \$691.75 raised during the year. The Christian Endeavor Society also gave a good report. We are looking forward hopefully on the work of another year, resolved to work, pray for and expect larger results than we have ever yet known. Brethren, pray for us.

Three were received Sunday, January 7th, by the Petaluma church, one by letter and two on profession. The evening service was preparatory for the Week of Prayer. Prof. E. S. Lippitt gave a short address; subject, "Pentecostal Power—Our Need of It"; followed by Rev. A. L. Rankin on "The Condition of Obtaining It." Excellent music, and singing, and prayers, were also a part of the service.

Chaplain Drahms had a "praise service" with the prisoners at San Quentin last Sabbath week, and last Sabbath preached to them from the text "Come."

Rev. F. B. Perkins is supplying our church at Antioch for the present.

Eight members were received to our church at San Rafael—six of them on confession.

Rev. M. J. Luark preached in our church at Dougherty Station in the morning, and in Bethany church, this city, in the evening.

The Franklin (Wash.) Sunday-school of Rev. H. T. Shepard's church held its annual Christmas festival on Saturday night before New Year's. The children were all treated with candy and fruit, and an interesting literary program was rendered.

At Tulare church on Sunday, the 7th, three deacons and two deaconesses were ordained by the pastor. One person was received into membership, and communion service observed. In the evening, Rev. L. L. Wirt preached, beginning revival service.

The regular communion service was held at Soquel last Sunday. Three were received into the church—two on confession of faith, one by letter. The preparatory service held on Saturday afternoon was a refreshing time to all those present. The communion service is always a season of special blessing to us.

New Year's Sabbath was a happy day for the Campbell church, when it was privileged to receive nine to its fellowship; seven on confession, and two by letter. It enters, therefore, on the new year hopefully, with its band of willing workers so much enlarged. The Sunday school is growing in numbers and interest, and the Y. P. S. C. E. holds well-attended and encouraging meetings. There is also a well-organized Ladies' Missionary Society and Ladies' Aid Society. The entertainment Christmas evening was a delightful occasion to all; but specially so to the pastor, W. Windsor, and his wife, who were so very generously remembered. Indeed, the pastor was caught in total "surprise" when asked to accept the ownership of a beautiful, real black walnut writing desk, thoroughly rigged with the most inviting outfit of drawers and cupboards. The young men of the congregation had much to do with the "surprise," while many others shared in the gift. God bless them all!

The people of the church in Stockton had the rare privilege of hearing the encouragements of the gospel from one who has lived a long time more than three-score years and ten, and renewed his youth to sixteen cycles beyond. When we think of the age of the venerable brother, we mention the name of Polycarp, and the words coming from his aged lips, "Eighty and six years have I served him, and he has done me no wrong," spring to the mind. Dr. J. C. Holbrook reached his eighty-sixth birthday Sunday last, and celebrated it by preaching a sermon which in thought and in vigor of delivery did not indicate weakness of mental grasp, a pathological indication of decay, nor the physical infirmity of such advanced years. A large audience was present and received the advice and admonition of his wisdom and experience with filial regard and tenderness. The good father in Israel called upon his soul not to forget all God's benefits, and declared he would remember the years of the right hand of the Lord. He counted up and particularized many of the national and religious advancements since he came upon the stage of action, and felt he was leaving a world, when God shall call him home, much better than when he came into it. Individually, he placed first among his temporal blessings, Christian parentage; he attributed his long life due to his freedom from the common practices, often considered venial, but destructive to the physical, mental, and spiritual being of man. But we can give no adequate representation of the sermon preached. Words get cold before the ink is dry which transcribes them to paper. To know what the good man really said, it is necessary to have heard him and to have seen him. Long live our venerable brother who cannot say with Jacob, Few and evil have the days of my years been, because God's mercy has been so great to him.

MISTAKES CORRECTED.—The Sunday-school Superintendent of First church, Tulare, is E. T. Cosper, Esq., not E. S. Cooper. The church benevolences are \$198 instead of \$175, and the list of members dropped from roll is eighteen.

The church at Higgenum, Conn., has shown its respect for the memory of its deceased pastor by continuing his salary to his widow to the end of the year. The pastors of Middlesex Association have supplied the church during the time.

Rev. E. M. Noyes of Duluth, Minn., where he has been eight years, has declined a call to Jamaica Plains, Mass., giving as his reason for so doing the great opportunity for usefulness a new place like Duluth affords.

Forty united with the church at Lewis, Iowa, December 24th. Rev. D. M. Hartsough has held meetings there.

The church at Alma, Neb., received twenty-five December 24th; twenty-two of these on confession.

FROM OREGON.

At the time of Dr. Clapp's resignation as pastor of the First church of this city, Mr. C. L. Fay, Mrs. F. Egger, Mrs. Chas. F. Crowell, Mr. F. M. Warren, and Rev. Chas. H. Curtis were appointed a committee to prepare a statement embodying the sentiments of the church towards Dr. and Mrs. Clapp. The committee submitted their report last Thursday evening, and it was unanimously adopted by a rising vote:

"In view of the fact that our pastor, Rev. T. E. Clapp, D.D., has offered his resignation with the expressed conviction that this is the course of duty for him, and with the hope of our acceptance thereof, we desire to make permanent record of our esteem for him and sorrow at the severance of the relations which have existed for the past eight years.

"To the work of our denomination throughout our State, his departure will be a serious loss, because he has been exceedingly blessed of God in winning confidence, inspiring hopefulness and courage, and providing help in the struggles and emergencies incident to this pioneer work of our churches.

"As an example of Christian citizenship, he has been unstintingly labored for the weal of our city, standing always in the van for evangelization of the masses and denominational comity; honored and beloved through out the churches and community; beloved as a wise and conscientious pastor, exercising constant interest in, and effort for the work of all the several departments of church activity; revered for his preaching, which is specially powerful as a gospel message—converting to and building up in Christian living; honored for his wisdom and zeal in missionary work, and for his rare Christian manhood; we feel, in accepting his resignation, that we are bereft of an exceptional leader, approved by God, of pastor, instructor, and personal friend.

"The efficiency of the present pastorate is shown by the following: The membership of our church by report, May, 1886, was 283; present membership, 673; gain, 390; increase being a net gain of 137 per cent in the eight years.

"With his family we part most reluctantly, assuring them of our sincere confidence and affection. With the departure of Mrs. Clapp, we suffer a loss well nigh irreparable. Ever to the front in all good work, and equally at home whether in Bible class, in Missionary, Ladies' Aid or Relief Societies, in kind remembrances of the sick, in greeting the stranger, or social courtesies, her practical efficiency, prompted by ready helpfulness, and guided by a devotional spirit, has been invaluable, endearing her to us most vitally. We pray that the God of the faithful may before them wherever they may turn for further service, abiding with them, and bestowing abundant blessings."

Last Thursday evening President McClelland of Pacific University gave a lecture before the students of the University of Oregon, and the citizens of Eugene in general, on the relations between labor and capital from the beginning of history up to the present time. The local press of Eugene speak highly of the effort.

Sunday, December 31, 1893, closed the first year's labor of Rev. J. M. Dick with the Hillsboro church, and it was an occasion for a review of the twelve months' work, which made it a time of more than usual interest—a time when some of the best of the wine was at the end of the feast. Communion was observed, and three new members received, two by letter, and one on profession of faith. During the year thirty members have been received, and five letters granted, making a net gain of twenty-five, and total membership in the church of eighty-four. The pastor is very thankful for the progress made, and looks upon it as receiving the divine approval, and goes forward with good courage and a brave heart for another year, having been re-engaged. Pastor and people are in entire harmony, and the former has received many tokens of the appreciation in which he is held. The Y. P. S. C. E. and Sunday-school are doing good work. Financially, everything is in good condition, the "hard times" to the contrary, notwithstanding.

The church at Astoria, Rev. Daniel Staver pastor, while feeble in numbers, is liberal in spirit. Two weeks ago a collection was taken for home missionary purposes, amounting to \$20.

Rev. F. W. Parker, who is serving the Hubbard, Elliott Prairie and Smyrna churches, has preached 118 times during the year to 7,505 people, having an average congregation of 64. Two churches have been built, and one dedicated. The churches he serves have taken collections for six of our seven societies. While there have not been many additions to these churches, still enough persons have taken their stand on the Lord's side to show that the Word has not been preached in vain.

After seven years' almost continuous service as Superintendent and Assistant Superintendent of the First church Sunday-school of this city, Dr. C. R. Templeton and Miss Mary A. Hodgdon gave up their work to-

day to their successors, Mr. Charles L. Fay and Rev. D. B. Gray. Dr. Templeton and Miss Hodgdon have been prompt and ever faithful in discharging the arduous duties which have devolved upon them, in connection with the school, and in retiring from their well-rounded term of efficient service, they do so secure in the esteem and high regard of the Sunday-school and church. The report of the Sunday-school for the past year is as follows: Average attendance, 161; amount of collections, \$249.70.

The annual meeting and roll call of the Hassalo-street church, this city, was held on January 3d. Reports from the different departments of church work indicate a good degree of progress in all directions. The roll call showed a present membership of 154; 30 have been received during the past year. In spite of business depression, financial matters have been kept well in hand, and the church closes the year practically free of debt. Current expenses have been \$2,000, and \$360 contributed for benevolences. After election of officers for ensuing year, the following resolutions were adopted by a unanimous vote:

"WHEREAS, Our pastor, Rev. Henry V. Rominger, has decided to sever the relations that have for the past five years so pleasantly and profitably existed between himself and this church, that he may enter upon a larger and broader work in Oakland, Cal., be it

"Resolved, That in accepting the resignation of our pastor we do so with deepest regret; that we express to Mr. Rominger our profound appreciation of the signal ability that has characterized his pulpit work, and of his indefatigable and exceedingly satisfactory services as pastor among us; that we assure him of the deep and abiding affection thereby engendered, and that an earnest solicitude for his personal welfare shall abide in our hearts; and that our most buoyant hopes for his abundant success shall follow him into and throughout every field of labor to which he may, by the providence of God, be called; and, furthermore, that we lovingly commend him to the Oakland church who are so fortunate as to have persuaded him to assume in their midst those delicate duties for which he is so eminently qualified."

Geo. H. Himes.

PORTLAND, Jan. 7, 1894.

NORTH BERKELEY CHURCH.

The annual meeting held last Wednesday evening was a very happy occasion. Reports were given of all of the different departments of church work, that were very satisfactory. The year 1893 had opened very darkly with the young church. It was housed in very unfavorable quarters, disappointed in securing a pastor, their home missionary aid greatly reduced, and some who were expected to be its best friends had turned against it. All these things conspired to dishearten the little band of workers and defeat the effort to establish a church in North Berkeley. But the Lord was with his people. He led them safely through the deep waters. He raised up two men, Mr. J. L. Barker and Mr. Fred Esty, for this trying crisis, and it was largely owing to their courage and devotion that the tide turned toward victory. A year ago there were only twenty-eight members, now forty-seven; then a congregation of forty, now of ninety; thirty in Sunday-school, now eighty-two.

Among the gains of the year are a Ladies' Aid Society that has garnered over five hundred dollars in the last nine months, a Christian Endeavor Society of thirty members, an exceptionally convenient and elegant church home, very happily located. We have the best pastor on the Pacific Coast—one who is a marvelous combination of preacher, pastor, Sunday-school superintendent, personal friend, and business manager. Other churches are cordially invited to keep their hands off from him, as he is unanimously wanted in North Berkeley.

The church is in a sound financial condition. The Board of Trustees has met regularly every month, and promptly audited and paid every bill, including its part of the pastor's salary.

The Sunday-school and Christian Endeavor Society close the year with a little balance on the right side of the ledger. The church uses the envelope system, and all its business affairs are conducted on strictly business methods.

The membership of the church is very united and fraternal. Its policy is a broad and liberal one, which commands the respect and good will of the community. The year has been one of trial, self-denial, activity, and triumph. Altogether, there is abundant reason to thank God and take courage.

O. G. MAY.

Forty united with the church at Howard, Neb., December 17th.

MARRIED.

SCOTT-YATES.—At the residence of the bride's parents, in this city, December 26, 1893, by Rev. W. D. Williams, D.D., Mr. Winfield Scott and Miss Daisy Constance Yates, both of San Francisco.

CAMPBELL-BIERLING.—By Rev. C. O. Brown, D.D., Wednesday, January 3, 1894, Charles Campbell and Miss Emeline O. Bierling, both of this city.

Publishers' Department

Entered at the Postoffice at San Francisco as second-class matter.

FOR ILL-EFFECTS OF ALKALI WATER

USE HORSFORD'S ACID PHOSPHATE. Horsford's Acid Phosphate assists in relieving the ill effects of alkali water by neutralizing the alkali, assisting the weakened stomach and rendering the process of digestion natural and easy.

GREAT CENTRAL ROUTE EXCURSIONS.—Tourist cars, personally conducted, every Thursday through to New York, Boston, and all Eastern points, commencing April 25th. Every Tuesday and every Thursday to Chicago. Call on or address F. E. Shearer, Manager, 1 Montgomery street, San Francisco, Cal.

Ladies, call at the Wonder Hat, Flower and Feather Store, 1024, 1026 and 1028 Market street. New Hats, new feathers. Low prices.

HEADQUARTERS

PIANOS

AND ORGANS

LOW PRICES AND EASY TERMS.

KOHLER & CHASE

26, 28 & 30 O'Farrell St., San Francisco.

Largest stock, oldest Music House. Satisfaction guaranteed.

SPOOL SILK.



If you want perfect satisfaction, use Carlson Currier Co's

Spool Silk, and help to sustain the only industry of its kind on the Pacific Coast.

6 & 8 Sutter St., San Francisco

PIANOS

A. L. BANCROFT & CO. 303 Sutter St. Sold for Cash or on Installments. Pianos rented, tuned, repaired, moved or stored.

KLANS.—Fronounced by D'Albert, Von Bulow, Granfield, and other renowned pianists, the best piano in existence.

HAIR.—Celebrated for purity and volume of tone, and extraordinary durability, and preferred by the world's famous prima donna, Adelina Patti.

BUSH & GIBBS.—Strictly first-class in every particular, and at a very moderate price. It excels many pianos for which a much higher price is asked.

MILLER-PARLOR ORGAN.—Elegant in design and finish, and unsurpassed in tone.

WILCOX & WHITE SELF-PLAYING SYMPHONY and full orchestra in itself. Call and see it, and listen to it.

303 Sutter St. S. F.

NATIONAL

Bichoride of Gold Company.

FOR THE CURE OF THE LIQUOR, MORPHINE AND TOBACCO HABITS.

SAN FRANCISCO BRANCH: Murphy Building, 1236 Market Street.

This Cure is endorsed by Miss Willard of W. C. T. U. fame, as well as by many ministers and physicians of national repute. It is the best, most pleasant and easiest cure of any known. Very little interruption to business. Time to cure, three to four weeks. For further information, terms, etc., address

Dr. F. C. COOK,

Rooms 58 and 59, Murphy Building San Francisco.

Evangelist Meserve, having tarried nearly four weeks with the churches of Lodi, will open a brief campaign in Galt, on the coming Sabbath. His work among us has been genuine and exceedingly gratifying. I cannot yet report the number of conversions. While in respect to actual conversions, our united effort has not filled the general wish, we realize manifold good in the promotion of purity and power, and of that peace, that unity of the Spirit in the bonds of peace, without which there can be no prolonged prosperity. Our brother has a sweet heart, as well as a sound head. His love is very great for the people of God. He has won to himself many friends by his meek and gentle and loving spirit. It is a smaller praise to say that he is endowed by nature and prepared by discipline and grace to do the work of an evangelist. His sojourn with us has been an unqualified blessing. We have treated him well, as we propose to treat every one of the Master's friends; and our prayerful wishes for his increasing usefulness go on before him. We know of quite a number saved under our brother's labors; but the best results are yet to come. He is a fertilizing preacher.

J. W. BRIER, JR.

LODI, January 5, 1894.

PACIFIC COAST HEADQUARTERS

Congregational Sunday-school

and Publishing Society.

PILGRIM SERIES FOR TEACHERS AND SCHOLARS.

AMERICAN TRACT SOCIETY

735 Market St., San Francisco.

GEORGE WALKER, MANAGER.

TOP

If you have a house to furnish, no matter how simple or inexpensive, let us make you suggestions and estimates on its entire furnishing. It will save you time, expense and annoyance. It is worth enquiring into, isn't it?

BOTTOM.

CALIFORNIA FURNITURE COMPANY:

(N. P. COLE & CO.)

117-123 Geary St. - San Francisco

Send for our catalogue. You ought to have it in your home.

FERRY'S SEEDS

Are just what every grower needs. The merits of Ferry's Seeds form the foundation upon which has been built the largest seed business in the world. Ferry's Seed Annual for 1894 contains the sum and substance of the latest farming knowledge. Free for the asking. D. M. FERRY & CO., Detroit, Mich.

CALIFORNIA BIBLE SOCIETY DEPOSITORY

REMOVED TO

1037 Market St., near Sixth.

Orders for Bibles, Testaments, Grants, etc., should be sent to Rev. John Thompson, D.D., 1350 Franklin St., Oakland, Cal.

BOOKS.

A COMPLETE LIST OF

Holiday Books for old and young. Beautifully illustrated and handsomely bound. Our stock of

Booklets cannot be surpassed.

OPEN EVENINGS.

C. BEACH

107 MONTGOMERY STREET, SAN FRANCISCO.

OCCIDENTAL HOTEL

SAN FRANCISCO.

W. B. HOOPER, - Lessee.

A Quiet House for Families.

Palace Warm Salt Water Baths.

715-721 Filbert Street.

Take Market, Powell and North Beach Lines. Large swimming tank; tub baths; forty porcelain tubs. Water pumped from the bay only at high tide, and changed daily. Every thing new, clean and well ordered. Baths 25 cents.

STEARNS

Celebrated Cough Candy. Sure cure in almost every case. Nothing like it. Works like a charm.

Stearns' Candy Kitchen:

1006 MARKET ST., opp. Fifth St.

Young Folks.

The Irrepressible Boy.

He worried the cat,
He played rat-tat-tat
On the window-panes fully an hour by the
clock;
He tried roller-skates
Where dishes and plates
In jeopardy lay, till some fell, with a shock.
With an Indian yell
On a doll's house he fell,
And added that poor doll's scalp to his belt;
Then he knocked off its toes
And its fair Grecian nose,
Which same was of wax—he proceeded to melt.
Two tubs he upset
Without one regret;
He stood on his head till his face turned sky-
blue;
A curtain he tore,
And then sighed for more
Inventively mischievous things he might do.
He hid Granny's "peps,"
But that didn't vex
Her face brightened up with his fun and his
noise.
"One sweet kiss repaid
For all!" so she said,
Resignedly adding that "boys will be boys!"
But strangest of all,
At night's quiet fall,
How meekly, how placidly this rogue would
say:
"Good-night, mamma dear!
Good-night, papa dear!
I've tried hard to be such a good boy to-day!"
—Indian Witness.

CARRIED THROUGH THE FLUME.

BY REV. EDWARD A. RAND.

Burr-r-r-r!
The old mill was a-going. It was
a tide-mill, and the water, pouring
into the ancient mill-pond, had filled
it, and the gates of the latter having
shut, the water had nothing to do
save to run through the dark flume
down upon the turbine-wheel in the
foundation and set the lazy wheel to
stirring. Round and round it was
now going, carrying with it the heavy
mill-stone above, and that in turn
was doing its best to grind and grind
the yellow corn into yellow meal.
The mill was old and so was the
miller, Trenton Beals. Old and slow
and deliberate, and inclined to stick
his thumbs into his "weskut" pockets
and shut his eyes and lean against
the doorway, and dream and dream
while his mill went on grinding and
grinding.

He was a good man, if he was mod-
eration itself, and he hated anything
wrong and mean and unfair. In his
hatred, that it was possible he might
become something besides modera-
tion, we shall see.
Leaning against his favorite door-
post, which he had rubbed smooth,
and preparing to shut his eyes and
forget the world, what did he hear,
and what did he see? He could see
nothing, but he heard boy-voices.
These were at the base of a high
bank, and when he saw light wreaths
of smoke stealing up and floating
away, he went much more nimbly
than one would have supposed pos-
sible to the edge of the bank and
looked down.

Two boys, Chester Potwin and his
cousin Silas, were crouching beside
a small bonfire. On a white cloth
spread along a strip of grass that na-
ture had dyed an emerald green, was
an appetizing lunch grouped around
a bottle.

The sight of the boys made the
miller smile, for he liked boys. A
glance at the lunch turned the smile
into a grin, for he liked a good din-
ner. When he saw the bottle he
frowned.

"Them Potwins!" he muttered.
"They're not as tickler as they ought
to be. It is old Gran'sir Potwin's
doin'. He sells strong beer, and of
course he drinks it. He gave that
bottle to the boys, I know. I'll stop
it if I can, see if I don't."

He shouted, "Hullo, boys!"
Silas and Chester looked up.
"Oh, come down, Uncle Beals!"
cried Silas.

Everybody called Trenton Beals
"Uncle." Down the bank he cau-
tiously stepped, though his round
body might easily have rolled.
"Sit down by me, Uncle Beals!"
was Chester's hearty invitation.

"Try some of this pie!" was Silas
Potwin's challenge.
"I haint no objection to the pie
your hired gal makes," said the fat
guest.

The boys pressed upon him one
eatable after the other. Finally,
Chester's hand was laid upon the
bottle.

"Gran'sir gave us this," explained
Chester. "We want you to try some."
"Strong, aint it?"

"Well, made in a brewery—"
Uncle Beals shook his head.
"Boys, you are very kind, but I
must decline. I—I'm 'fraid I might get
sucked in."

"Sucked in?" said Chester.
"Sucked in?" said Silas.
"I'll tell you what I mean, boys.
See here!"

The miller had stepped to the edge
of the pond.
"Now you notice a leetle current
here, not much, it's true, but suthin'.
Lemme throw a chip in! You watch
it."

In a very few minutes the chip be-
gan to quicken its rate of movement,
and then hurriedly disappeared down
the dark flume.

"Sucked in, you see! That's the
way, boys, it is with beer drinkin'
and sich like. Begins slow, goes
faster, faster, and it—it's gone! Now
your gran'sir is a kind-hearted man,
I know, but I think it's best to be on
the safe side and not start, not start."

I thank ye, boys, but I guess I must
go back to the mill. Don't start,
boys, don't start—the rest of the
miller's words were lost.

"Don't start, boys, and you won't
go down the flume!" That is what
he was going to say, and I'll finish it
—ha, ha! Chester's voice rang out
merrily.

He soon sprang up and cried,
"Silas, I'm going in swimming, and I
will see about that flume business. I
don't believe there is so much of a
chance for a boy to be sucked in!"

"I'm with ye, Ches!"
The boys were quickly in the water.
The old miller was filling with corn
the hopper that patiently fed the big
stones below.

"Hopper was pretty low!" mur-
mured the miller. "There! she'll do
for some time!"

"Burr-r-r-r!" went the mill as if
with new energy.
It was so satisfactory to have a lot
of corn in that hopper.

Suddenly the miller was conscious
that there was a quickspring into the
old mill, that somebody was near
him and speaking to him, shrieking
rather. It was one of the brothers,
all dripping with water, and, oh, what
a scared face! What pitiful, plead-
ing tones! What an outstretched hand
of supplication!

"Oh—oh—Uncle Beals—Silas has
gone down the flume—sucked in!"
"What—what—Oh, my! Oh, my!
Oh, my!" The miller kept on say-
ing "Oh, my!" all the while running
as if mad, first to stop the mill, and
then he darted towards the corner,
where he descended a stairway lead-
ing down to the dusky foundations.

It was a rate of movement anything
but one of "moderation."
"Oh, my—oh, my!" came the mil-
ler's voice in gasps, while his heart
went thump, thump, thump.
The turbine-wheel was enclosed in
a big box, and over the side of this
box what was it that appeared?

"A rat?" asked the miller.
"Oh, no! Such a scared, white
face!"

"Silas! Silas!" shouted the miller.
"Here, lemme help ye over!"

Into the miller's arms came a being
dripping, panting, sobbing, scared,
and lying helpless in those arms as if
he were about dead.

He was carried upstairs by the mil-
ler, and, when dressed and suffi-
ciently composed, he told his story, how
he "fooled round the mouth of the
flume"—how "all of a sudden he got
sucked in"—how he was "carried
right along by the water"—how he
"grabbed the sides, the top—the
something of the box the wheel was
in"—and "Oh, wasn't I glad to see
Uncle Beals!"

"Sakes, boy! I—I—I can't tell my
feelin's, but ain't I thankful!"
"Where—where's that bottle? That
tempted me into the flume!" declared
Silas.

"We will make short work of that
bottle," said the miller.
They stood the bottle up on a big
boulder, and then quick and heavy
came stone after stone upon the of-
fender.

"I think we had better sign the
pledge, too," said Chester.
"We'll all sign," suggested the mil-
ler. "Why, I might get into the flume
if I didn't look out! All sign!"

One day there was a fourth signa-
ture.
"Sucked into the flume!" said
Gran'sir Abram Potwin, the country
grocer. "My conscience aint easy on
the subject. I might git sucked into
the flume!"

So the fourth name was Abram
Potwin, in letters plump and black.
The boys were delighted.—The Watch-
man.

ROTHSCHILD'S RULES.

Shun liquors.
Dare to go forward.
Never be discouraged.
Be polite to everybody.
Employ your time well.
Be prompt in everything.
Pay your debts promptly.
Bear all troubles patiently.
Do not reckon upon chance.
Be brave in the struggle of life.
Make no useless acquaintances.
Maintain your integrity as a sac-
red thing.
Never appear something more than
you are.
Take time to consider, and then
decide positively.
Carefully examine into every detail
of your business.—Selected.

"Suppose," said a Dakota teacher
while hearing a class in mental arith-
metic recite, "that your father should
plant an addition of thirty lots to
the town, and there should be a
boom, and he should sell fourteen of
them to a man from Chicago, and
nine to a man from Minneapolis, and
seven to a man from Denver, how
many would be left?"

"I know!" shouted a boy in the
middle of the class.
"Very well, Tommy, you may tell
us."

"All the fellows from Chicago,
Minneapolis and Denver would get
left."

Within the Heart.

Within our lives of conscious care
There lives another, fair and sweet;
All gracious sanctities are there,
And trust and consecration meet;
A heaven that lieth not apart—
A spirit world within the heart.
—A. C. Bristol, in Boston Traveler.

ABOUT STAINED GLASS.

But as I promised to tell you how
stained glass is used, we must away
to the light quiet rooms of the glass
painters. Here we find piles of glass
of every hue and shape, around the
walls colored designs sent to the
shop by the designer and artist, that
the artisan or glass painter may copy
them as faithfully as possible. They
take a figure, for example, an enlarge
it most carefully by scale from the
original water-color sketch. This is
usually made on a large sheet of
brown paper, and pinned to a board.

Then bits of various colored glass
are cut to fit and laid on each part.
The face, hands, etc., have to be
painted, and so the painter takes a
brush full of "tracing brown" diluted
with either gum-water or oil, and
outlines them in, or traces the out-
line (which shows plainly through
the clear glass). These pieces are
all held firmly in place by a little
strip of lead, which is open on both
sides, with a core through the center;
the glass edges are placed between
the lead, which is then pressed down
and soldered; after this the glass
picture is taken from the table and
placed upon an easel with a large
sheet of clear glass at the back.

Then the painter stands and works
in the face, hands and feet. I forgot
to say, however, that the glass that is
painted has to be fired in a great
oven or "muffler," in which the iron
shelves are covered with fine chalk
to serve as a bed on which to place the
plates of painted glass. There is a
hole in the iron door of the muffler
with a tube inserted, that the atten-
dant may look through and watch
the process, and when the color is
nearest perfection take it out, for if
one of these precious bakings be-
comes overdone the whole lot will be
spoiled. As I have told you before,
the art of staining glass is no new
invention, but it is growing more
into perfection every year. It offers
you a beautiful field of work, boys;
either as art designer, or artisan;
there is always room at the top for
the best workmen. Do not fail at
least to see some glasswork, if you
ever have the opportunity, and find
out for yourselves how interesting it
is.—Northwestern Christian Advocate.

USES OF FLOWERS.

It often happens that some practi-
cal people consider the time spent in
cultivating flowers as wasted, and
often ask the question: "What are
flowers good for?" My composition
was on "Flowers," and though years
have passed, the subject is still dear
to me. I will try to show that flowers
have grand, practical, and every day
homely uses. Did not Christ himself
commend the study of botany when
he said, "Consider the lilies?"

Flowers are good for lessons of
God's providential care. Martin Luther
always had a flower on his writing
desk for inspiration. Through the
cracks of a prison yard a flower grew
to cheer Picciola. Mungo Park, the
great African explorer, had his life
saved by a flower. He sank down in
the desert to die, but seeing a flower
near by, it suggested God's merciful
care, and he rose with courage and
traveled on to safety.

Flowers are good for the bridal
day; for congratulations and prophe-
cies of good. We spell respect for
the dead, and comfort for the living,
in letters of flowers. Pillows of
flowers mean rest for the pilgrim who
has reached the end of life's journey.
Anchors of flowers suggest the Chris-
tian's hope. Crosses of flowers sug-
gest the tree on which our sins were
slain. If I had my way, I would cover
all the dreamless sleepers with flow-
ers. On Easter morning we celebrate
with flowers as emblems of Christ's
resurrection.

Hovering over the marriage cere-
mony like a wedding bell, folded like
a chaplet on the breast of the dead,
for the rejoicing at a banquet, for the
sad who want sympathizers, flowers
are alike appropriate.

"Were I alone in distant lands remaining,
Far from all voice of teachers and divines,
My soul would find in flowers of heaven's
ordaining,
Books, churches, sermons, shrines."

TOTAL ABSTINENCE.

Here is the White Ribbon pledge
already signed by many a brave and
resolute soul:

I hereby solemnly promise, God
helping me, to abstain from all dis-
tilled, fermented, and malt liquors,
including wine and cider, and to em-
ploy all proper means to discourage
the use of and traffic in the same.

I offer the following reasons, which
justify the taking of this pledge:

1. Modern science proves that al-
cohol is not helpful to any vital pro-
cess. It is the enemy of vitality. It
overworks the organs with which it
comes in contact, inducing needless
friction.

2. The appetite for alcoholic drinks
is cumulative. It has no power of
self-restriction. It grows by what it
feeds on. One glass calls for two,
two for three, and so on in dangerous
ratio.

3. The life of a drinking man is apt
to be divided into two chapters of a
very tragic serial, in the first of which
he could have left off if he would,
and in the second he would have
left off if he could.

4. The power of habit is practically
omnipotent. The power of will to

cope with it has been proven insuffi-
cient. The grooves of action are
quickly worn. No harm results from
doing without alcohol, but absolute
good has been proven to result from
such abstinence. Therefore as a
friend to myself, and the special
guardian of my own well-being, I am
bound to let intoxicating liquors
alone; and by the terms of Christ's
golden rule, I am equally bound to
let them alone because of my interest
in the well-being of those about me,
and because of my purpose, by God's
grace, to invest my life in hastening
the day when all men's weal shall be
each man's care.—Frances E. Willard.

THE POWER OF A SMILE.

Who has not seen and felt the
power of a smile?

Upon the faces of babes and little
children, in the eyes and mouths of
sweet young girls and boys, upon the
faces of men and women who were
learning for the first time that ever
new and beautiful lesson of love,
whose hearts and souls were being
awakened by the voice of a new senti-
ment, almost a surprise and wonder-
ment to themselves!

Who has not seen the smile of love
given by a mother to her child? The
babe looks for the smile of its mother
or nurse when it awakens from its
nap; and the little face is ready to
respond, if some one is there to an-
swer it with the sign of love, which is
a smile. How many successes in life
are due to the encouragement, hope
and reassurance of those we love! I
often try the effect of a kindly smile
upon the weary children and toilers
for bread. The car conductors, the
little newsboys, and the poor over-
worked grocery boys. It always
brings out an answering smile, and
they look happier for the little kind-
ness shown to them.

A beautiful smile and one that helps
us to realize the divinity of life is
that upon the face of the dying.
When quite young I witnessed such
a triumphant expression upon a saint-
ly face when passing through the
change called death, and it gave me
a happy feeling, and robbed death of
its terrors. It suggested the whis-
perings of angels lighting the path-
way to God and the higher, diviner
realms.—Selected.

GLEANINGS.

No little thing will test some peo-
ple's religion quicker nor more ef-
fectually than not being permitted to
have their own way.—Religious Tele-
scope.

Some one once asked Fenelon what
constitutes a good sermon. He an-
swered: "The test of a preacher is
not that his congregation go away
saying, 'Oh, what a beautiful sermon!'
but that they go away saying, 'I will
do something!'"

If Paul had any church fairs, raf-
fles, theatricals, or festivals at Cor-
inth when he was raising money for
the relief of the poor saints at Jeru-
salem, it is unfortunate that the re-
cords fail to state the fact.—Cumber-
land Presbyterian.

The main thing is to remember
that the pulpit is the key to the situ-
ation. If we succeed there, we shall
succeed everywhere. If we fail there,
all success elsewhere will be an
empty show, and will be followed by
bitter disappointment.—Methodist
Times.

"What we want above everything
else," says the Methodist Times, "is
preaching; but preaching of the right
sort. It must be passionate preach-
ing. A cold tongue, a calm tongue,
a dry tongue, is worse than useless.
It must be a tongue of fire. We have
had too many essays in the pulpit."
The same old baffling questions! Oh, my
friend,

I cannot answer them. * * *
I have no answer for myself or thee,
Save that I learned beside my mother's knee;
"All is of God that is, and is to be;
And God is good." Let this suffice us still,
Resting in childlike trust upon His will
Who moves to his great ends unwearied by
the ill.
—Whittier.

The Rev. Dr. Henry L. Wayland of
Philadelphia was recently sitting
near a statue of Lincoln, when—but
he had better tell the story himself:
"There were also sitting on a bench a
mother (supposed to be an American-
born citizen) and her son, who pre-
sumably hereafter will be a voter of
this happy republic. The latter in-
quired, 'What is that?' 'That is the
monument of Abraham Lincoln.' Question
of Inquiring Offspring, 'What is a monument?' Reply of In-
telligent Matron, 'It is something
that looks like somebody.' Question
of Inquiring Offspring, 'What did
Abraham Lincoln do?' Reply of In-
telligent Matron, 'He didn't do any-
thing; he was shot in a theater.'"
—Etc.

Macbeth's "pearl top" and
"pearl glass" lamp-chimneys are
carefully made of clear
tough glass; they fit, and get
the utmost light from the
lamp, and they last until
some accident breaks them.
"Pearl top" and "pearl
glass" are trade-marks. Look
out for them and you needn't
be an expert.

Pittsburgh. Geo. A. Macbeth Co.



DON'T LISTEN
to the dealer who is bent
on bigger profits. The
thing that he wants you to
buy, when you ask for Dr.
Pierce's Favorite Prescrip-
tion, isn't just as good.
Proof of this is easy. The
only guaranteed remedy
for the ailments of woman-
hood is the "Favorite Pre-
scription." If it ever fails
to benefit or cure, in mak-
ing weak women strong
or suffering women well,
you have your money
back.

Anything "just as good," or as sure to
bring help, could be, and would be, sold in
just that way.

This guaranteed medicine is an invigor-
ating, restorative tonic, especially adapted to
woman's needs and perfectly harmless in any
condition of her system.

It builds up, strengthens, regulates, and
cures.

For periodical pains, bearing-down sensa-
tions, ulceration, inflammation—every thing
that's known as a "female complaint," it's a
remedy that's safe, certain, and proved.

A THIMBLEFUL OF FACT

Weights More than a Pailful of Theory.

Everybody knows that the



Is pre-eminently the Sewing Machine for
family use.

Send for price-list to

J. W. EVANS,

29 POST ST., SAN FRANCISCO

TUBBS Cordage Company

(Founded in 1866. Incorporated
April, 1889.)

MANUFACTURERS OF ALL SIZES OF
MANILA AND SISAL ROPE

BINDER TWINE, DRILLING
CABLES, WHALE LINE

Directors—A. L. Tubbs, President; Hiram
Tubbs, Vice-President; Alfred S. Tubbs, Treas-
urer; Austin O. Tubbs; Herman A. Tubbs;
Chas. W. Kellogg, Secretary.

Nos. 611 and 613 Front Street,
SAN FRANCISCO.



Obtained, and all PATENT BUSINESS at-
tended to for MODERATE FEES. Our office is
opposite the U. S. Patent Office, and we can ob-
tain Patents in less time than those remote from
WASHINGTON. Send MODEL, DRAWING or
PHOTO of invention. We advise as to patent
ability free of charge and we make NO CHARGE
UNLESS PATENT IS SECURED.
For circular, advice, terms and references to
actual clients in your own State, County, City or
Town, write to
C. A. SNOW & CO.
Opposite Patent Office, Washington, D. C.

The Pure Concentrated Unfermented

GRAPE JUICE

BOTTLED BY

The California Grape Food Company

LOS GATOS, CAL.

Is concentrated without boiling (either in the open air or under vacuum), and contains all the
flavor, food and medicinal properties that were present in the grapes from which the juice was
obtained. Owing to its concentrated condition, it is preserved without the addition of sugar,
or of any chemical whatever, besides making a saving of three fourths of the usual expense of
bottling ordinary unfermented grape juice. It is bottled expressly for family use as a pure food,
a health-giving drink and a non-alcoholic beverage. Two varieties of our concentrated juice
suitable for redhibition with any aerated, carbonated or pure cold water are bottled under our
labels; i. e., Red, Zinfandel, White; Muscatel. Sold only in pint bottles, the contents of which
are equal to one-half gallon of FRESH GRAPE JUICE.

Pacific :: Coast :: Agency

JOSEPH W. HOBSON, Manager

408 SUTTER STREET

SAN FRANCISCO

W. & J. SLOANE & CO.

CARPETS, FURNITURE, UPHOLSTERY.

Everything in these lines with which
to furnish a home completely.

Special Prices to Churches and Sunday Schools.

641 to 647 Market Street.

There Is Not an Ink Consumer

There s o i an Accountan

There Is Not a Man or Woman

Guaranteed to pay for themselves each year in the saving of ink and pens. This alone is one
hundred per cent. annually on the investment.—Sold on approval.

G. G. WICKSON & CO.

3 and 5 Front Street, San Francisco.
227 South Broadway, Los Angeles.



That would not adopt the Davis
Automatic Inkstand exclusively
if they fully realized its econ-
omy of ink, pens and time.
Who would not use the Davis
Automatic Inkstand exclusively
if he but appreciated its cleanli-
ness, convenience, and saving of
time. Having occasion to use an
inkstand at home, who would be
without the Davis Automatic Ink-
stand if he or she but knew that it
is always ready for use, keeps the
ink pure and fluid until used.

Home Circle.

Her World.

BY EMILY HUNTINGTON MILLER.

Behind them slowly sank the western world,
Before them new horizons opened wide—
"Yonder," he said, "old Rome and Venice
wait,
And lovely Florence by the Arno's tide."
She heard, but backward all her heart had
sped,
Where the young moon sailed through the sunset
red,
"Yonder," she thought, "with breathing soft
and deep,
My little lad lies smiling in his sleep."

They sailed where Capri dreamed upon the sea,
And Naples slept beneath her olive trees;
They saw the plains where trod the gods of old
Pink with the flush of wild anemones,
They saw the marbles by the Master wrought
To shine the heavenly beauty of his thought.
Still ran one longing through her smiles and
sighs—
"If I could see my little lad's sweet eyes!"

Down from her shrine the dear Madonna gazed,
Her baby lying warm against her breast,
"What does she see?" he whispered, "can
she guess
The cruel thorns to those soft temples pressed
ed?"
"Ah! no," she said, "she shuts him safe from
harm,
Within the love-locked harbor of her arms.
No fear of coming fate could make me sad
If so, to-night, I held my little lad."

"If you could choose," he said, "a royal boon,
Like that girl dancing yonder for the king,
What gift from all her kingdom would you bid
Obedient Fortune in her hand to bring?"
The dancer's robe, the glittering banquet hall,
Swam in a mist of tears along the wall—
"Not power," she said, "nor riches, nor de-
light,
But just to kiss my little lad to-night!"

—Independent.

A SHOCKING SURPRISE.

"My papa says that last story you
told me, Captain Bob, was not all
true," said Willie, with an air of sur-
prise on his bright, open face.

"Humph! he did, did he?" grunted
out the old captain, who told won-
derful yarns, while he objected to
having them questioned.

"Yes; he said that you must have
made up the story," replied the boy,
rather timidly.

"But you don't think the story was
made up, do you?"

Willie looked puzzled. The cun-
ning captain followed up his advan-
tage by saying:

"I was going to tell you to-day a
real, true story about some electric
fishes. It is even more wonderful
than that last story, which your father
says is not all true. Of course, if
you think my stories are not true,
you do not want to hear it."

"Do tell me the story, Captain
Bob," pleaded the anxious boy.

"Well," said the sly old fellow, as
he lit his pipe, and settled back in his
easy chair, "one day, when we were
in an Eastern port, a gentleman came
to me and wanted to know if he
could send some fishes by my ship on
her return voyage. He wore specta-
cles, and said he was a naturalist."

"At first I objected, but he said:
'Captain, I am very anxious to send
electric rays to a scientific society,
which is willing to pay you a good
price for them. These rays are pecu-
liar creatures, and they have the
power to give quite strong electric
shocks. I don't think you will have
much trouble. All the fish need is
pure ocean water twice a day.'

"All right," said I, "but mind, we
are not to be held responsible if the
fish die." So, on the morning of sail-
ing, the 'electric rays' were put into
a water barrel, which was braced
strongly on either side on deck. A
square hole was sawed through the
staves on the upper side in order to
give the fish light and air.

"Some of the men were rather
skeptical about the rays giving out
electric shocks which amounted to
anything. I didn't know much about
it then myself; but I wasn't going to
try it."

"One sailor, known as Billy Bow-
legs, thought he would see just how
strong the electricity was. So when
no one was looking, he leaned over,
put his hand down into the barrel,
and moved it around in the water un-
til he caught one of the fish. The
instant he did that, Billy straighten-
ed up as though he had been shot.
Then he howled aloud, 'Oh! He
felt of his right shoulder, and then
his arm, to be sure that both were
there and all right."

"What's the matter, Billy?" in-
quired one of the sailors, who came
up.

"Sure that was an awful blow he
gave me."

"Who?"

"The fellow in there," said Billy,
pointing to the barrel.

"After this event the sailors were
shy of those electric fish. When one
of the rays died, I had to take it out
myself with a heavy glove on my
hand, and even then I felt stinging
shocks. We used to roll the barrel
over on one side, to let the water
out. Then we would fill the barrel
with fresh water and roll it back.
On almost every occasion some of us
would receive a shock."

"Now Tom was a curious fellow;
he was always prowling around and
poking his nose into places where he
had no business."

"Who was Tom?"

"Why, he was a big, lazy, overfed
cat. He was a great pet with the
sailors, who used to take him up in
the rigging. After awhile Tom
climbed aloft, and in clear weather
he seemed to enjoy it. He was a

cunning cat, and had a number of
tricks both good and bad.

"I am sorry to say that Tom was a
bold thief. The minute the cook's
back was turned, he would steal
whatever he could lay his paws on.
One afternoon I noticed the old fel-
low studying the water barrel. Then
I knew that Tom was going to com-
mit larceny. So I awaited develop-
ments."

"Cautiously and lightly the cat
pulled himself up the side of the bar-
rel. Then he peered over the square
hole for half a minute, when he saw
one of the electric fishes, half alive
and floating near the surface."

"The temptation was too strong
for Tom's voracious appetite. All at
once he made a quick grab for the
fish with his left paw. But that cat
never knew what struck him. With
a 'mayow' and a yell, Tom sprang
high into the air, and dropped all in
a heap on deck. Like a flash he was
on his feet, making a wild dash for
the storeroom, where he stayed that
night. There he hid for over two
days, and at the end of that time,
after considerable coaxing, Tom crept
out, half-scared and ashamed."

"The barrel was thereafter an ob-
ject of terror. When Tom was
obliged to go near it, he would arch
his back, show his white teeth, and
act as if he expected some wild animal
to spring out at him. The old fel-
low was not happy until we reached
our home port, and then the terrible
barrel disappeared."

"Now my boy, ask your father what
he thinks of this story."

With that parting injunction, Cap-
tain Bob rose up and walked away.
—Lee J. Vance, in *The Independent*.

HOME.

Home, above all other places, should
be made pleasant and cheerful. Pleas-
ant homes make pleasant and obedi-
ent children. Many well meaning
parents fail, through ignorance of
domestic duties, to make home pleas-
ant for their children, and have in
after years often greater cause for
sorrow. The child feels as great an
interest in the erection of a cob-
house as the parent does in that of a
mansion, and should not be interfered
with in its playful labors. Better
have the best room strewn with pa-
per cuttings, chairs turned over, and
playthings scattered over the floor,
than to refuse to indulge them in
their childish sports. Children's
minds, as well as their bodies, gain
strength by action. If they are
thwarted in their playful designs at
home by indiscreet parents, they will,
in all probability, as they grow older,
seek amusements elsewhere, fall in
with the wicked, and finally enter up-
on the broad road to destruction. Be
gentle, though firm, with them. Be
just towards them. Sympathize with
them in all their little troubles. Win
their confidence. Encourage them in
all their little enterprises. Praise all
their good deeds. Reprove them when
necessary. Furnish them with
good books and papers to read.
Give them a little table or desk, or
even a little box turned over, some-
thing they can call their own. Culti-
vate their business faculties. Teach
them domestic economy. Give them
all the general information you can.
Respond cheerfully to all their in-
quiries. Unravel all their little diffi-
culties, and home will be their chief
attraction, and when they are grown
up, and tossed about on life's rough
billows, the associations of the home
of their childhood will always be
fresh in their memories, and exert a
salutary influence upon all their ac-
tions.—*Ex.*

Had we the ear of the ministers of
the gospel, we would say, Keep per-
manently before your people the
great fact that Jesus Christ gives
eternal life to all who accept him as
their Saviour. Emphasize this soul-
coverted truth. It is welcome news
to death-doomed humanity. Preach
the glorious truth that the religion
of Jesus Christ illumines the believ-
er's soul with the joy of an undying
hope—that it delivers its possessor
completely from the fear and the bond-
age of sin and death. Tell the peo-
ple that he who is saved by faith in
the Lord Jesus lies down each night
and sleeps sweetly, assured that
whether he lives or dies he is the
Lord's, and that as soon as his earthly
career is ended he enters into ever-
lasting life and joy at God's right
hand. This is what the Bible de-
clares, and it is the truth which the
hungry souls of men delight to feast
upon.

Christ did die as an example. He
did die as a pattern of self-surrender.
He did die as our representative.
He did die to reveal the love of God
and to satisfy the claims of govern-
ment. The atonement fulfills all
these purposes and more; but each is
not all, and all are defective with-
out this—"He bore our sins in his
own body on the tree."—*Selected.*

The permission of evil has not only
ruined man, but has involved the
merciful Godhead in an immense self-
sacrifice. It has cost God, the holy,
more than it has cost the sinner.—
Dr. Shedd.

One sex cannot grow unless the
other grows too; and the attention
paid to man's education will never
attain its object till equal care be
taken with the education of woman.

THE CALL AND THE ANSWER.

Among those who stood on the
wharf at San Francisco ready to take
the steamer bound for China was a
tall, stately girl dressed in deep
mourning. She stood apart from the
others, who were standing in little
groups talking rapidly to each other,
or bidding fond adieu to father,
mother, brothers and sisters. She
looked far out over the water, and
one could see by the calm, thought-
ful, happy expression on her face
that the thoughts written there were
happy ones.

Let us peep behind the curtain of
Time, and see why she is waiting for
the steamer that is to carry her far
away to foreign lands.

In the suburbs of San Francisco
lived a widow and four children; the
oldest one, of whom our story is
written, was mother's jewel, always
willing and ready with nimble fingers
to do the many little duties assigned
her.

At an early age she began her edu-
cation, and advanced step by step,
until she reached the head of a large
class, and graduated with honor, suc-
cessful in all her studies and well
educated in the school of life; per-
haps the steps were hard, the road
rugged, but where the "glory with
out the pain?"

All these years there had been one
thought uppermost in the girl's mind
—the teaching of the poor little
heathen children. Her heart yearned
for them, and day after day the
thought grew upon her until, grown
into womanhood, she knelt and asked
her Heavenly Father why she felt
thus—she who must now teach school
to help earn bread for her little
brothers and sisters. She tried to
call herself foolish, to thrust such
thoughts aside, but of no avail; still
the desire grew.

She was given a school away from
home; and there, after the day's du-
ties were completed, and she knelt be-
fore her God, her one prayer was,
"Show me my duty, O God, and guide
me to the end."

The second year of her school term
was nearly ended, when one day she
received a telegram saying her mother
had died very suddenly. Filled
with grief, she hurried home to join
the sorrowing ones.

After her mother had been placed
in her last earthly resting-place,
everything seemed more dreary than
ever. "Now, I can never have my
desire fulfilled," she cried, "for I will
have to work harder than ever."

Not long after, however, she re-
ceived a letter from her mother's sis-
ter, begging her to come with all the
children and live at her beautiful
home in L—. The children went,
but not our heroine; she was not
tempted by ease and luxury. Had
not the Master called? She would
obey. Laughed at by her aunt, she
went alone on her mission, and this
is why we see her standing on the
wharf, strong and happy, ready to
enter the front rank to work for her
Master.—*Selected.*

The *Jewish Times* and *Observer*
furnishes the following interesting
story concerning the ancestors of the
well-known author, Grace Aguilar:
"In the days when the Inquisition
had become a fearful power in Spain,
and the Jews were subjected to
savage persecution, many Jews dis-
tinguished for their talents, simulat-
ed for generations a belief in Chris-
tianity, concealing their true faith
under the strictest outward obser-
vance of Roman Catholicism. Not a
few men of this kind attained to high
office in the state, and even in the
church. Among the traditions illus-
trative of this fact is the following:
An ancestor of the Aguilers, holding
a high position about the Spanish
court, was on his deathbed, and a
Cardinal had been summoned to ad-
minister extreme unction, and offer
the last consolation of the Roman
Church. 'Cease,' murmured the suf-
ferer, only about an hour before he
breathed his last, 'cease your minis-
tration. I am a Jew.' Upon which the
Cardinal immediately began the
Hebrew prayer for the dying, for he
also was of the Jewish race."

The noble Psalmist of old said he
would not give to God that which
cost him nothing. The joy is in real
self-sacrifice—to give what we love,
to give what we value. I am very
much afraid it is with some of us as
I heard it was with a congregation—
among a people who used to say
Amen. The minister said in prayer:
"Lord, we give Thee our hearts,"
and the people said, "Amen." "Lord,
we give Thee our lives," and the peo-
ple said, "Amen." "Lord, we give
Thee our money," but there was no
Amen!—*Ex.*

AWARDED HIGHEST HONORS WORLD'S FAIR.

DR. PRICE'S

Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
Used in Millions of Homes—40 Years the Standard.

Household.

CREAM SAUCE.—This is one of the
things one rarely finds perfectly made.
Those who have tried to make it
good and failed, I beg to try the fol-
lowing method of making it: Take
an ounce and a half of butter and a
scant tablespoonful of flour; mix to-
gether to a paste; when smooth, add
half a pint of warm milk, a small tea-
spoonful of salt and a little white
pepper, or a dash of cayenne. Set it
on the fire, and let it boil until it is
thick enough to mask the back of a
spoon transparently; then add a
squeeze of lemon-juice, and another
ounce and a half of fresh butter; stir
until quite blended. This sauce is the
foundation of many others, and for
some purposes the beaten yolk of an
egg is added when first on the boil.
Capers, chopped mushrooms, chopped
celery or oysters may be added, ac-
cording to the use for which it is in-
tended. The object of adding the
second butter is because boiling takes
away the flavor of the butter, and by
stirring half of it in without boiling
it you retain the flavor.

HOW TO DRY WET SHOES.—When,
without overshoes, you have been
caught in a heavy rain-storm, per-
haps you have known already what
to do with your best kid boots, which
have been thoroughly wet through,
and which, if left to dry in the ordi-
nary way, will be stiff, brittle, and un-
lovely? If not, you will be glad to
learn what I heard only recently,
from one whose experience is of value.
First wipe off gently with a soft cloth
all surface water and mud; then,
while still wet, rub well with kerosene-
oil, using for the purpose the furred
side of cotton flannel. Set them
aside till partially dry, when a second
treatment with oil is advisable. They
may then be deposited in a conveni-
ently warm place, where they will
dry gradually and thoroughly. Be-
fore applying French kid-dressing,
give them a final rubbing with the
flannel, still slightly dampened with
kerosene, and your boots will be soft
and flexible as new kid, and be very
little affected by their bath in the
rain.—*Harper's Bazar.*

A writer in *Christian at Work* says:
One day a mistake was made in
ordering oysters. There was no time
to get more. One cupful of oysters
must make stew for five persons. A
slice of nice salt pork about two inches
square and of the usual thickness
was cut into tiny bits and fried out;
a teaspoonful of flour was stirred in and
allowed to simmer; next the oysters
with their juice were added and al-
lowed to "plump"; the required
amount of hot milk with its season-
ing of butter was poured in and the
soup was served piping hot. Nothing
was said of the daring new process
until the four who were not in the
secret had remarked that the stew
was especially good; thus lending
themselves to future economy in
oyster soup.

God said to Isaiah, "Cry aloud,
spare not, lift up thy voice like a
trumpet, and shew my people their
transgression, and the house of Jacob
their sins." This is what God's ser-
vants are bade to do. Do they do it?
Instead of crying aloud, they say,
"Hush, keep still; they'll hear you."
When a preacher will say to his wife,
"You must not accept any office in
the W. C. T. U., for our Church is
not in favor of temperance, and it
will never do," does not such a man
think more of money than he does of
his Lord? He refuses to cry aloud
against the evils of the saloon for
fear of them and his church members.
What do you suppose God thinks of
such servants? His servant of old
said, "Woe is me if I preach not the
gospel." The saloons are dragging
boys down to eternal death, while
men fold their arms, and say, All is
well. "Arise! go unto the Nineveh
of sin, and cry out against it." "Be-
hold, thy brother's blood crieth unto
me from the ground!" Let us obey
God and do as he tells in Isaiah
lviii: 6, to loose the bands of wicked-
ness, to undo the heavy burdens, and
to let the oppressed go free, and that
ye break every yoke. Deliver your
boys from the saloon. Then shall
thy light break forth as the morning,
and thy health shall spring forth
speedily, and thy righteousness shall
go before thee; the glory of the Lord
shall be thy reward.

I am not what I ought to be; I am
not what I wish to be; I am not what
I hope to be; but by the grace of
God I am not what I once was.—
John Newton.

"Crime is condensed alcohol."
—*A Prison Chaplain.*

FIELD SEMINARY

1825 Telegraph Ave., Oakland

A BOARDING SCHOOL FOR GIRLS.

THIS SCHOOL

Offers superior advantages to those desiring a
thorough education. All departments in charge
of specialists. Native teachers in French
and German. Special advantages in vocal and
instrumental music and in art.
Particular attention given to health, genera
culture and social training.
Buildings inviting and comfortable, grounds
ample and attractive.
For circular address

MRS. W. B. HYDE, Principal.



MILLS COLLEGE AND SEMINARY

PROTESTANT SCHOOL FOR GIRLS

ON THE PACIFIC COAST.
Grants Diplomas and Confers Degrees. Rare Opportunities
valued in N. W. C. One House. Bids from San Francisco.
Board and Tuition per Term of Twenty Weeks, \$125.

WRITE FOR CATALOGUE TO
MRS. C. T. MILLS, President,
MILLS COLLEGE, P. O. Box 10, Alameda, Cal.
Next Term begins Jan. 10, 1894.

MT. TAMALPAIS
Military :: Academy

San Rafael, Marin Co.

An "Accredited School" for Boys. Acad-
emic Staff composed of university men who have
proved themselves efficient teachers. Pro essor
W. W. Anderson, late Principal of Hopkins
Academy, is connected with the school. There
are Classical, Literary and Scientific Courses,
Instruction is thorough. The Chemical and
Physical Laboratories are larger and better
equipped than those in any other similar school
on the Coast. Graduates admitted to the State
University without examination, on recom-
mendation. The Academy has large Athletic
Grounds, Tennis Courts, Swimming Bath, and
a large Gymnasium with two trained instruc-
tors. Rooms are sunny; table, excellent; climate,
perfect. One hour from San Francisco. Next
term begins August 15th.
ARTHUR CROSBY, A.M.,
HEAD MASTER.

OAKLAND SEMINARY

528 ELEVENTH STREET.

Boarding and day schools for young
ladies and little girls. Organized
November 8, 1858; re-opened Janu-
ary 6, 1890. Its departments are
kindergarten, primary, preparatory
and academic. Pupils prepared for
universities and colleges.

Mrs. M. K. BLAKE, Principal.
Term opened Tuesday, January 2,
1894.

VAN NESS
YOUNG LADIES'
SEMINARY.

1222 Pine St., - San Francisco.

Under the Ownership and Direction of
DR. S. H. WILLEY,

Aided by a corps of twelve teachers. Num-
bers limited; home care; instruction the
choicest; music a specialty. Next term be-
gins January 3, 1894. Send for circulars.

BELMONT SCHOOL.

BELMONT SCHOOL, WITH WHICH HOPKINS'
ACADEMY HAS BEEN CONSOLIDATED, situated
25 miles south of Sa Francisco, prepares for
any college or school of science.

It is the only school on the Coast whose graduates
are admitted without examination to the Uni-
versity of California in all the subjects of all the
courses.

The school is, in addition, accredited n ad-
vanced chemistry. It is accredited at Stanford
University in all subjects on which certificates
are ever accepted, and also at Cornell Uni-
versity.

TWENTY SCHOLARSHIPS will enable as
many young men of slender means to enjoy the
advantages of the school at a moderate cost.

A new and thoroughly equipped gymnasium
covering 7,500 square feet; five athletic grounds,
all under the direction of the present instructor
in physical training at Williams College, him-
self a graduate of Yale.

Next term opens August 9th. Inspection in-
vited; catalogue on application; references re-
quired.

W. T. REID, A.M. (Harvard), Head Mas-
ter, Belmont, California.

PACIFIC
Theological Seminary
OAKLAND

This institution has a fine site on Thirty-
fourth street, between Broadway and Tele-
graph avenues. The 25th year began Sept.
6th. Classical, English and special courses
provided. Open to qualified students of any
Christian church; to women as well as men.
Five Professors. Enlarged library. The one
training-school for the Congregational churches
of the Pacific States. Apply to the President
or the Secretary of the Faculty.

W. R. SUMMERHAYES,
Watchmaker and Jeweler,
No. 4 SIXTH STREET, S. F.
Near Market St.

Watches cleaned, \$1; Man Springs, \$1.
All work warranted. Fine watch and jew-
elry repairing a specialty.

Book keeping, Shorthand, Type Writing, Pen

manship, Telegraphy, English Branches, etc

PACIFIC College,
320 POST ST. SAN FRANCISCO.

Day and Evening Sessions.
T. A. ROBINSON, President

IRVING INSTITUTE



A Select School for Young Ladies.

Seventeenth year; 13 professors and teach-
ers. For catalogue or information address the
Principal, Rev. EDWARD B. CHURCH, A.M.,
1136 Valencia street, San Francisco, Cal.

INCORPORATED A. D. 1819.

AMERICA'S LARGEST INSURANCE COMPANY

Cash Assets - \$10,915,829 63



Losses paid in 70 years, \$70,233,000

GEO. C. BOARDMAN,
General Agent.

THOMAS E. POPE,
Assistant General Agent.

JOHN RUSSELL,
City Surveyor.

PACIFIC BRANCH: 524 California Street

KEELEY INSTITUTE.

Los Gatos, Cal.

O. N. RAMSEY, Manager

The only authorized branch in Northern
California of the world renowned Keeley
Institute of Dwight, Ill., for the treatment
of Liquor, Opium, Tobacco and certain
Nervous Diseases.
Parties in San Francisco can obtain infor-
mation by calling on or addressing
FEER TIPPANY, City Agent,
Room 37, Academy of Sciences Building,
819 Market St.

Let Us Have Your Orders For

HOLIDAY SUPPLIES

E-A-R-L-Y

Ask for our December (Christmas) Cata-
logue and special circulars.

SMITH'S CASH STORE

Catalogue Free. 416-418 Front St., S. F.

W. H. TILTON, JAS. CARROLL.

CARROLL & TILTON

DEALERS IN

GENTLEMEN'S & BOYS' CLOTHING

FURNISHING GOODS, HATS,

CAPS, TRUNKS, VALISES.

873 Market Street

Three doors east from Fifth St., San Francisco.

W. W. CHASE & CO.

Commission, Wholesale and Retail

Dealers in

HAY

AND

GRAIN

AT OLD STAND,

1912 MARKET STREET

SAN FRANCISCO.

FAIRBANKS SCALES

Coffee Mills, Trucks, Etc.

ALL SIZES.

FAIRBANKS, MORSE & CO.

316 & 318 MARKET STREET, S. F.

Southern California.

THIS page of THE PACIFIC has been devoted by the publishers to Southern California interests, and is edited by Rev. H. P. CASE, REV. J. T. FORD, and President C. G. BALDWIN. The Southern office is located at Claremont, Los Angeles county, Cal. Address all matter to C. G. Baldwin.

GENERAL NOTES.

Many friends have from time to time expressed pleasure in the Southern California page. In order to keep up that interest, it is necessary that all take pains to send in items, brief articles, etc.

To furnish copy for Southern California when one has nothing to say is too much like work, and we respectfully decline, asking the San Francisco department to put in the surplus matter necessary to fill out.

CHURCH NOTES AND PERSONALS.

Rev. J. A. Milligan of Nordhoff is recovering from his long-continued sickness.

The church at Claremont received five new members last Sabbath.

Rev. E. E. P. Abbott teaches in Sunday-school before his morning preaching service at Sierra Madre, and often in Monrovia before afternoon preaching service. He also attends the Y. P. S. C. E. meeting at Sierra Madre in the evening, and preaches again at the close of that service. He thus takes part in six services on the Sabbath. He reports increased congregations in Sierra Madre.

The Y. P. S. C. E. of Buena Park, under the new President, Miss E. Young, held a consecration service the last meeting of 1893. It was marked by the Spirit's presence and power. Forty-six were present.

Rev. F. A. Field, in taking up the work at Buena Park, finds a debt of \$100 which has been standing in the shape of a note since the building of the church. The only way suggested to pay it off was by suppers, entertainments, etc. The congregation is weak. But the pastor proposes to seek free-will offerings. Any believing God smiles on such, and will quicken the church spiritually by such a course, are earnestly asked to pray, and send their prayers to the pastor, F. A. Field, Buena Park. Cottage meetings will be held. The Week of Prayer begins after an all-day meeting Sunday, January 7th.

Dr. Johnson reports congregations of 150 at Rosedale, and steady growth of the church—three added by letter since last report—the finest fraternal feeling prevailing both at Rosedale and Poso, but no money in the country. People have not sold their grapes—their chief and almost their only commodity. He has nevertheless taken a subscription for the Home Missionary Society, to be increased and collected during next quarter.

At Bloomington a week's special services among the young people resulted in ten professed conversions—some of them from among those who were entirely outside. The young Christians were greatly strengthened. The good work is still going on in the Endeavor meetings. But this apparent prosperity attracts the attention of other denominations; and an effort is being made to start another church, though the church already there can do but little toward the support of its pastor.

At Pleasant Valley, some thirty or forty attend service. Their homes are scattered—some coming five miles. The school-house, which is the place of meeting, is seven miles from any church. They have secured among themselves voluntary pledges to secure preaching for the coming year. It is hoped that this point may be connected with Etiwanda, under the same pastor.

Brother Brainerd has distributed the tent mite-boxes in his three churches, and plans for a home missionary rally about March 1st for the ingathering and box opening.

Rev. George Robertson reports from Mentone a quarter of steady and progressive work. The church is cheered by new homes throwing open their doors and saying, "Come and pray with us." New families are coming, and these are gathering about us. Few families come here except for health reasons. Some of those who considered life's journey nearly over have been wonderfully restored to health and strength. Thanksgiving Day was improved by a sermon from the text, "Thanks be unto God for his unspeakable gift," and a Thanksgiving offering for home missions. The pastor proposes that this be one of the regular institutions of the church.

A most interesting flower service was held during the quarter. A gentleman—a lover of flowers—proposed to give to the church a large and varied collection of beautiful flowers for a special service. It was decided at once to have a flower service. The building was adorned with palm and pepper and cypress branches and flowers. A large congregation assembled. The pastor preached from Christ's words, "Consider the lilies," and from the words of Solomon, "I am the rose of Sharon, and the lily of the valley." After the sermon, the gentleman who gave the flowers said to the pastor, with tender voice, "Would to God I could live the life portrayed!" Seventy-five bouquets of the flowers, with appropriate texts attached, were taken by a committee to

the asylum for the insane. The deputation was well received, and found that the flowers would help to brighten the lives of those on whom had fallen a cloud of mental gloom.

Pastor Robertson further reports a good work being done among the young people. Some are inquiring the way to a saving faith in Christ and some have found the truth. He says: "We depend on the work of the Holy Spirit and the ordinary means of grace to accomplish the regeneration and reformation of the soul." We begin the new year with additions to the Sabbath-school and the church.

One missionary writes: "The visiting has revealed a great deal of poverty and want. The hard times are being bitterly experienced, neighbors at times being obliged to provide one another with the necessities of life. Of course, under these circumstances, the salary is very much in arrears. Nevertheless, the spiritual tone is good. The people seem determined to keep up the religious work in spite of all discouragements."

Another writes in like vein: "We are not blind to the fact that times are hard. Willing hearts are unable to give what they promised to maintain the preaching of the gospel here. Financial pressure makes it hard even for Christ's children to give, but, of course, aids the excuse of the careless and godless. But I am glad to notice that financial pressure has led some people here nearer to the cross."

Pastor Burr of Ferris reports: "We are a very hopeful people here in this valley. 'Hard Times' has his grip upon us and we are squirming with everybody else to free ourselves from his clutches. The salary is behind, and working its way farther behind as the weeks pass. But it is nobody's fault, unless it be the fault of the present administration at Washington. Trustees, ladies, and all the rest of the church are doing their utmost to collect the subscriptions or secure new ones. It is easier to secure subscriptions than to collect them. Everybody wants to give. That is a good sign. Our people are certainly trying to do their best to meet their obligations, and many are making no small sacrifices to keep the finances of the church in as good a condition as possible."

"It has been a long time since the pastor went home from a Sunday service with his head and heart in a cloud because the audience was small. Our church is comfortably filled at both the morning and evening services."

"We are laying our plans for the annual contribution to the Home Missionary Society, which will be called for in February."

"We are united and happy, and full of hope for the new year."

The church in Santa Monica has resolved to raise a sum equal to \$2 per member for the Home Missionary Society, to be collected before April 1st. It is united and hopeful. The Sunday school is growing in interest. The pastor, Rev. Dr. Cochran, has taken charge of the Senior Bible class, and finds much encouragement in the service. The Y. P. S. C. E., though small, is quite active, and bears its part nobly in the work of the church.

There were five additions by letter to the West End church, Los Angeles, recently.

Eagle Rock Valley had a good old-fashioned Christmas-tree, and the pastor was not forgotten.

An interesting watch-night service was held in the West End church, Los Angeles, to await the departure of the old year and salute the new one.

AS HE THINKETH IN HIS HEART SO IS HE.

This, doubtless, means primarily that the thoughts of the deceitful man who invited his friend to eat with him, without really wishing him to do so, didn't correspond with his words.

But it may also mean that our belief helps form our character. The saying that it makes no difference what a man believes so that he is honest in that belief, cannot be true. According to this, Saul of Tarsus was just as worthy a character as Paul the Apostle. He was, surely, honest in believing that he was doing God service by persecuting the Christians. "I verily thought that I ought to do many things contrary to the name of Jesus of Nazareth." His highest belief made him a bloody persecutor.

Christian Scientists have at least this modicum of truth—that the mind greatly affects the body. This is illustrated by the case of the criminal who thought that he was being bled to death. As he heard the trickling of the water which he supposed to be his own life blood, and the remarks of the physicians regarding his failing powers, his heart beat slower and slower until it ceased entirely to beat, and he expired without a drop of blood having been taken from his veins.

Missionaries to the heathen see this illustrated constantly. Many of the

poor people die only because friends assure them they will die, and they feel that that is what is expected of them, and the proper thing to do.

We see it illustrated in ourselves often. If we think that we shall succeed in accomplishing what we wish, we are pretty sure to do it; while, on the other hand, the expectation of failure secures failure.

But why are we not more wise in applying this to our daily life?

The poor mother feels that she is "worked to death"; that if she could occasionally lie down for a few minutes, or take baby and ride for an hour on the street-cars, her health would be greatly better. "But," she says, "I can't do it. The work is there and must be done." I am not so sure of that. Might you not spend less time in cooking? Would not your own health, and that of your family, be just as good—perhaps even better—if you gave them more simple food, and what it takes less time to prepare? "But," you say, "my husband is so fond of pie and pudding; he is not satisfied with only fruit for dessert, as so many men are." How often do you try him with it? Few men who love their wives would not rather see them well, and bright, and cheerful, and dispense with the elaborate dishes, than to regale themselves on those dishes with jaded, worried wives beside them. And men are growing sensible all the time, and learning that a man's life consisteth not in the abundance of the things he eateth. Many know that it would really be better to eat less, and would thank their wives for not tempting their appetites.

Then, too, tired housekeeper, might you not secure a little time from your daily sweeping and dusting? Or especially from your sewing? Will not the skirt be sufficiently "in style" with two ruffles instead of three? Or baby's dress be really quite as pretty with less embroidery? Or the tablecloths and napkins do just as well if hemmed on the sewing-machine as by your own little tired fingers? Why feel that you must have certain things at the expense of higher ones? Because others are unwise enough to think they must, is that any reason why you should?

Then, too, here are your two young daughters, Kate and Mary, suffering for the need of doing the very work that is "working you down." Why don't you teach them to do it? Oh, you say, "It is more trouble to teach them than to do it myself." Certainly it is now. But can you not look into the future, and see the easy, happy days you can have, with them for your trusted, efficient helpers and companions, and that they can never carry life's burdens with ease if they do not learn to do it now? Let your love for your darlings constrain you to be willing to do what is very trying to you now if you can thus secure their highest good.

But it is pretty well understood that "it is not work that hurts people, but worry." "Yes," you say, "I know that is true." Then, why allow yourself to "worry"? Systematize your work; have order about it; and when you see that you are not able to accomplish all you wish without growing "nervous" and fretful, leave some of it undone. Say, "I can't afford to feel fretted and worried, and I will not." As "he thinketh in his heart so is he." If you are determined not to "worry," you can, with God's help, keep from it. That determination will lead you to avoid doing the things that cause you to worry.

But you say, "I'm so nervous. I just can't control myself." Well, possibly your worn-out nerves need "treatment" from a good physician. Consult one.

But you will surely be surprised to find how much strict attention to the laws of right living will do for your nerves. Sleep and live in good air. Eat only plain, wholesome food; and especially be much in the open air, and take an abundance of rest and sleep. Yes, you say that's the trouble—I can't rest and sleep. Yes, you can. Think that you can, and you'll find some way to do it. Eat less supper, or no supper at all, and you will probably sleep. Resolve that you will not lie awake to fret and worry, and "feel afraid," or be disturbed by the noise of the cars. That you will not be a slave to circumstances. "As he thinketh in his heart so is he." Fixed determination and the grace of God will bring you off conqueror. We can do whatever we ought to do. See to it first that you are not requiring too much of yourself. Then, whatever you ought to do, do it. "To him that has no might, God increaseth strength."

Mrs. S. M. STURGES.

COLLEGE NOTES.

College opens with nearly every old student in place and several more new students.

Professor Colcord will be absent for three weeks, and it is hoped that his work will result in compensation for his absence.

The classes in geology and physiology are enjoying the opening work with Professor Cook and his specimens. The latter add much to our facilities.

The past week has added nothing to the \$50,000 canvass. There is no thought of giving up the hope, however, until midnight, January 20th. All thoughts are bending toward this question.

"DR. FAIRBAIRN ON THE IMPORTANCE AND CONDITIONS OF A LEARNED MINISTRY."

BY REV. S. BRISTOL.

IN THE PACIFIC of December 27th there was a three-column article under the above heading. Allow me to record a decided dissent from its general drift, and to question some of the statements made. The grand aim and interest of the address is to exalt a highly intellectual and educated ministry to the highest place of influence in the Church of God. It assumes that the great need of the Church of our age, and in every age, is a learned ministry. We emphatically deny that this is the supreme need of the Church.

We abound in schools of learning, and in learned men. So does England, and especially its Established Church, and the Congregationalists and Presbyterians. Germany is full of them, and so is France, Italy and Spain. The supreme want in all these countries is not a more literary and intellectual ministry, but one more thoroughly consecrated, humble-minded, true to the Bible, earnest in their work, and endowed with power from on high. The want of the twelve apostles and their brethren before Pentecost, and that which that wonderful baptism supplied, is the great want of all these countries, and of our own. No amount of learning can take its place, or come within a thousand miles of it. This is felt and admitted by all the spiritual men of our country, or any other.

Take Dr. Fisk, President of the great Congregational Seminary in Chicago, as an example. In a recent letter to the writer he says: "The supreme want of the Church, and our seminaries and ministers, is a Pentecostal baptism of the Holy Ghost." So say Moody, and Mills, and Chapman. Call up from their graves Finney, and Spurgeon, and Whitfield, and Wesley, and they would, doubtless, say the same. In no country on earth has so high a standard of education in the ministry been so popular as in Germany, and in no other Protestant land has its ministry become so dead and inefficient.

Per contra: Look at the great Methodist Church as an example of what a church and ministry comparatively uneducated can do, under God, in extending the sway of his gospel. That great Protestant Church, surpassing all others in zeal, in power, and progress, commenced its career only about a century ago. It began without a theological seminary, an academy, or even a house of worship. It was ignored, or despised, or opposed by the schools and learned professors almost without exception. But it had one great advantage—its two leaders, Charles Wesley and John, were each filled with the Holy Ghost, and this was important to the men and women converted under their labors. The first preachers for half a century were "unlearned and ignorant" men. Scarce a score had in their possession a college diploma or that of a seminary. But the power that rested upon them is seen in the unparalleled growth of their Church; and in the converts gathered by them out of all lands wheresoever they went. What a contrast with the learned ministry of England, Germany and France!

Dr. Fairbairn, in defense of his pet theory of the absolute indispensableness of a highly intellectual class of ministers, says, "There is not a man who has exercised a real abiding influence within the Church of Christ who has not come out of the hands of some great master and been qualified by him for the highest service." What a statement! If that is so, how was it possible for the first "great Master" to get a start? To prove this stupendously false position, Dr. Fairbairn cites as examples Ireneus, Polycarp, Tertullian, Clement and others in the far-back past, of whom our knowledge is so fragmentary and traditional that they utterly fail to support his theory. Why not cite modern instances quite within our reach? Alas! they would not only not sustain his theory, but overthrow it. Take, for example, the five men of the past one hundred years who have been more distinguished than any others during that period for "exercising a real abiding influence in the 'Church of Christ,'" and see what havoc they make with his theory or asseveration. They are Finney, Moody, Spurgeon, Wesley and Whitfield. In what school was Finney educated? The hands of what "great master moulded him"? None save the Holy Ghost. What great master "moulded" Moody, or Spurgeon, or Wesley, or Whitfield? History knows not

any, save Him who moulded and remoulded Peter and John and Paul.

Again, the Doctor advises theological seminaries not to admit to their curriculum of studies any save graduates from colleges. Thus he speaks: "Let not the men come to us till they have been educated in the university, face to face with the wide world." May never such a rule as that be adopted at Oakland, or Chicago, or Oberlin. It may pass in the English theological schools. It will not here. We have too much common sense left, and piety, too.

Again, the Doctor would allow no undergraduate to preach till just before the last term of study. His language is, "When just before the last term, a man had before him a coming pastorate, he might, as a great concession, be allowed to go out to preach." Ask Moody, and Mills, and Chapman, and Finney, and Spurgeon, and Wesley, what they think of such a sentiment? Rather consult the Master's views, as revealed in Matt. x: 7, and context. Looking on "the fields white for harvest," he sent out the twelve, saying, "Go and preach, saying the kingdom of heaven is at hand." If Dr. Fairbairn had been there, would he not have rebuked the Master, Peter-like, saying, "Not so Lord, they are undergraduates; they have not half finished their course of education, and have no pastorate in immediate view." Ask the Holy Ghost if it is his rule never to inspire a man to preach until he has a high literary education, or is "in the last term of a theological seminary course."

The Doctor also objects, evidently, to seminaries located in large cities. On the contrary, it is our opinion that such localities are the very places where they ought to be. There the student sees, as nowhere else, the great "white fields ready for the harvest." There, by personal labors in mission work, hospitals, almshouses, jail, etc., he learns his need of education and endowment for the life work before him. The writer studied theology in a comparatively small place. Were he to take the course again, he would by all means choose in preference such schools as that of Oakland, Chicago or New York. We must not tarry longer on the Doctor's exaggerated view of intellectual eminence in the pulpit. We have heard and read several like it during the last sixty-five years. So far as we recollect, not one of them ever came from a man of remarkable spirituality, or noted as a winner of souls to Christ.

VENTURA.

Harper's Weekly facetiously argues that, as within a stated period more people have been killed in washing windows than in the game of football, it would be wiser to abolish the former rather than the latter. The Boston Traveler comments: "This is a new and ingenious turn to the old repartee, that lying in bed is the most deadly of all occupations, since the mortality of persons in that position is simply alarming."

The Right Hon. William E. Gladstone celebrated his eighty-fourth birthday, December 29th, by working hard in his study in the forenoon, and in the afternoon attending the House of Commons.

SUNDAY-SCHOOL LESSON, JAN. 21ST, GEN. iv: 3-13.

Cain and Abel.

BY REV. WALLACE SMITH.

Golden Text.—"By faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. xi: 4).

The sad change effected upon the earth through the curse of sin is here made terribly manifest. To our first parents, Eden has become a thing of the past. Before their eyes there is now stretched out a sin-cursed land. Instead of the joy and happiness that belong to a state of innocence, we can well believe that their minds were full of sorrow and vain regrets. We no longer read of God walking on the earth which he had created, and had pronounced so fair and good. And yet, how God does temper his justice with mercy. The earth will still afford food for man; only in sorrow shall he eat of it, and in the sweat of his face shall he procure his sustenance. God will not even send them forth naked; but clothed, he sends them forth of the garden to till the ground whence they were taken, and to which they must now return. The only ray of hope now left for them was that contained in the sentence of their condemnation, that eventually the head of the serpent—the vital principle of evil—would be crushed. We know how fully and perfectly this was fulfilled in the mission and life of Christ; but to our first parents how dim and far off it must have seemed! Meanwhile, the conflict between good and evil begins in earnest, and in our lesson it opens up with indications favorable to mankind, as we see its earliest efforts to worship God; yet the passage closes with the stain of blood upon the earth. Nothing, perhaps, could demonstrate the terrible power of sin as the fact that the first crime was the shedding of a brother's blood.

I. A Brother's Envy (Vs. 3-7). How soon after the expulsion from Eden man first began to offer sacrifice to the Lord, it would be impossible to say. Probably the merciful providence of God revealed to him this method of

TO OUR SUBSCRIBERS: All subscriptions from Southern California will be received by the Claremont office. For information address C. G. Baldwin, Claremont, Cal. The Los Angeles Association has passed a resolution to the effect that "one copy should be in every Congregational family."

approaching God, and propitiating his favor. We cannot look for the elaborate "ritual of the altar" as it was instituted in Leviticus; but yet it is evident in these simple offerings of Cain and Abel, these men combined the principles of all the sacrifices later instituted by Divine appointment. It was thus that man had been taught to draw near to God with the hope of acceptance. By sacrifice, he must make atonement for sin, and secure forgiveness. By sacrifice he must consecrate himself to God's service, and dedicate the fruits of his toil. By sacrifice he must offer his thanks unto God for all that he has, and all that he is. It was natural that Cain should offer the "fruits of the ground," for he was a tiller of the ground; and that Abel should offer "of the firstlings of his flock," for he was a keeper of sheep. And the acceptance of Abel's sacrifice, nor the rejection of Cain's, was not due to the fact that Abel's was a sacrifice of blood. The reason why the Lord had not respect unto Cain's offering is rather to be sought in the wretched disposition with which his heart was contaminated. Cain, we are told, simply brought of fruit of the ground. Abel brought of the firstlings of his flock, and the fat thereof. Whatever it is that we bring as an offering to God, is to be of the very best. No maimed or worthless sacrifice will be accepted by him, for the earth is his, and the fulness thereof. In all the sacrificial ordinances of God's own people, the idea of a sacrifice being a gift to the Lord was always kept in the background. It was for man's sake that God accepts the offerings. God, who looks at the motive rather than the deed, saw the faith in which Abel worshipped, and had respect to his offering. The smoke of the offering rose upward toward heaven as a "sweet-smelling savour; and Cain was wroth, and his countenance fell." There Cain's sinfulness shows itself. Instead of seeking God's forgiveness, his heart is embittered against his brother. Envyings and murders spring from a corrupt heart, and we are told (Ephes. v: 21) that such as do these shall not inherit the kingdom of God. But sin begets sin.

II. A Brother's Crime. (Vs. 8-10) The blow which Cain dealt Abel was not only the murder of a brother—terrible as that must always be—it was not merely an act of defiance to every principle of good which God has implanted in the human heart, but, at the same time, it was a flagrant act of rebellion against the revealed will of God. The Lord had recognized the claim or birth-right of Cain, and had told him that he should have the rule over Abel; in other words, Cain had the privileges of the first-born. And yet, in spite of all brotherly love, which ought to have been strong between these first brothers on earth, the first page almost of Scripture bears the stain of a brother's blood. Notice the easy gradations in this crime—first, envy, then hate, malice, quarreling, strife, then finally bloodshed. If we only stop in our angry moods to calculate the terrible record of evil that has had its origin in anger, the thought would be appalling. But the brother's blood cries to heaven. Murder will out. There is an ancient tradition amongst the Jews that Cain tried to hide the body of his slain brother amongst the leaves of the forests but the wind blew the leaves away, and left it exposed to view. Then he buried it in the ground, but the earth refused to cover it; then he was tried, but it, too, cast the body on shore. And we have the pitiful spectacle of Cain bearing about his brother's corpse looking for some place to hide it. The fable has a moral in it: A murderer can never get away from his victim; it always goes with him. But God knew Cain's crime. "Where is Abel thy brother?" Then comes the feeble prevarication. One sin leads to another; and, after murder, lying may seem easy. He denied all knowledge of it; and yet his heart was full of it. He tries subterfuge—"Am I my brother's keeper?" How many since Cain's day have tried to evade the accusations of conscience with the same excuse! But let it be known and acknowledged that every man is, to a certain extent, his brother's keeper, and God will certainly hold each one of us responsible for the influence we have exerted over our brethren. What a terrible responsibility does not this add to actions! Let us be careful how we live among men. "If meat make my brother to offend," says Paul, "I will eat no flesh while the world standeth." This strikes away the last excuse for indulgence in wine.

III. Cain's Condemnation (Vs. 11-13). Sin always brings a curse. Cain could not dispute the power or justice of God. He felt the certainty of his vengeance against the sin. He probably lamented bitterly that he could never hope to enjoy the light of God's countenance; and he must have trembled at the thought of his being a fugitive from mankind, and a vagabond (wanderer) on the earth. As men multiplied, he would have to shun their dwellings as a hated enemy. "My punishment is greater than I can bear." Oh, the remorse of an accusing conscience! Can there be anything more terrible than being always face to face with some terrible sin that will not be laid away? Cain afterward dwelt in the land of "the trembling"; and well might it be called so, for his conscience and guilt went with him. Strange, tragic ending of that first peaceful act of trying to worship God in the offering of sacrifice! And yet, it seems to teach us that even in our most devout moments Satan is busy seeking to destroy us. When we try to draw near to God, then he is trying to lead us away. As an old Scotch lady used to say, Satan does not trouble himself about those who stay at home from church, but he is busy with those who go, that he may keep them out. If we might sum up the points of this lesson briefly, it would be in these words—beware of the first suggestions of evil. If we do not take the first step, we cannot take the second. If Cain had not had envy in his heart he would not have had hatred, and if he had not hated he would not have killed his brother. Above all, let us seek to have the love of God always in our heart, and we will not have room for enmity against our brother